

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Görthe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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### NOTES BY THE WAY.

The war seems ever with us; it is as though the plague were never to be stayed. But our faith in the eternal Providence of things remains unshaken. Obviously some great obstruction to the course of human evolution had to be met and shattered, and that obstruction was clearly enough the self-conscious, deliberate materialism of a race which, intellectually strong and efficient but spiritually undeveloped, set itself to establish the standard of brute strength as against moral principle. That was never the aim of any race or nation but the Prussian, centuries behind the rest of civilisation in that respect and deliberately retarding the spiritual evolution of humanity. In some other nations there was sloth, laxity, moral flabbiness and sometimes a degree of stupidity that needed to be scourged into intelligent action. The storm that is upon us bids fair to shake down all the rotten fruit in the orchard of life. There is a searching wind abroad designed to harass the sluggish and uneager blood of the dullard and the decadent. Small doubt but that the flail will continue to descend till the work is done. Matter grows increasingly ductile under the flagellation. That, too, is part of the purpose. The great chastening will leave us with clearer vision and finer aims. It is hard to believe that all this ruin and wreck, this pollution of all the old shrines and altars, will "leave youth undimmed and beauty undefiled," but such is our faith. There are sanctuaries the spoilers cannot reach. He can shatter the caskets but their essences eternally elude him. It is not a matter for words, however full, round and roseate. It calls for the active spirit, the alert mind, strong, positive and comprehending. To see our way ahead clearly is half the task of pursuing it.

\* \* \* \*

"Letters from Roy; or, The Spirit Voice," by Leon H. Stevens, is a little volume which reaches us from America (Christopher Publishing House, Boston, price 1d., postage 10 cents). It is a story of communications received by means of a ouija-board from Leroy Sylvan Stevens, a young man of twenty-one, who passed away in March, 1916, and is written in that simple homely style which is often more convincing than an elaborate literary diction. It accords very closely with many other experiences published of late years in depicting the naturalness of the life beyond—a feature which, by the way, proves such a rock of offence to those who pin their faith to supernaturalism. The boy's mother, it seems, had always been a firm believer in the continued life of her departed son, and the first messages seem (the book does not make this point clear) to have been

received by mental impression. Later it was decided to obtain a ouija "to discover if it were possible to communicate with anyone on the other side through that means." The result proved almost immediately successful. Messages came through, brief at first, but afterwards long connected communications, affording full proof of identity and active consciousness on the part of the communicator. To an account of these with a running commentary of explanation practically the whole of the book is devoted. There is a quantity of evidential matter similar to that narrated in the experiences of "Rachel" given in our pages, and, indeed, the cases are much alike. The book throughout rings true; it should prove, as its author hopes, a comfort to many bereaved parents, and incidentally form another link in the great chain of evidences.

\* \* \* \*

Now and again some friend will tell us of an article which, having written, he would like to contribute to LIGHT but for the fact that it was written for the uninitiated and he does not want to "preach to the converted." In other days this would have been a valid reason, but to-day LIGHT comes under the eyes of many persons who know little or nothing of our subject, and in some cases derive their first impression of it from these pages. Apart from this, many readers find their vocation in speaking or writing on the subject for those "outside the gates," and such articles may afford them useful hints regarding the questions which trouble inquirers and the best methods of dealing with them. Consequently we do not grudge a little space to matters which, for more advanced students, are of no especial interest. We are only inclined to draw the line at contributions of the primer class grade, for we want, concurrently with due attention to the difficulties felt by intelligent investigators, to maintain a continual advance. Moreover, it is an excellent thing to leave some questions to be mastered by people themselves by reflection and experience. And there is a class of very tiresome people, as we observe by the correspondence on Spiritualism in the lay Press, who appear to ask questions out of what an American would call "pure cussedness." There is no genuine desire for information behind these questions. They are obviously put merely to annoy those who support the "spirit hypothesis." When they are answered, the objector proceeds at once either to carp at the answers, or to invent fresh questions of the kind that in legal circles is aptly described as "frivolous and vexatious."

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"RAYMOND" AND SURVIVAL.

ANSWERS TO QUESTIONS.

BY SIR OLIVER LODGE.

So many inquirers have bombarded me with questions since the publication of my recent book, and so many of those questions take a similar form, or deal with the same kind of objections, that it may be well to reply to them in a general manner, in order to remove some difficulties and contribute to a clearer understanding of the subject. I will therefore proceed forthwith to answer the questions which in various forms have been addressed to me:—

Q. Has the book which you brought out last autumn, called "Raymond; or, Life and Death," been found a help to many bereaved people?

A. I am thankful to say that it has, for mainly to that end it was written. It seems only fair that a family which has received comfort from a subject at first investigated purely from the scientific standpoint should be disposed to pass the information on to others in like case.

Q. I remember that the book was favourably reviewed in the "Observer" by Sir Arthur Conan Doyle, but what sort of reception has it met with in clerical circles?

A. Oh, mixed, as might be expected. Some of the clergy have preached on it sympathetically, others have treated it in a hostile spirit. Considering the puzzling character of the book, I am not surprised.

Q. I should like to ask a few questions, not exactly from the hostile but rather from the religious point of view, for I am beginning to be interested in these new avenues of approach.

A. I shall be glad to answer. To get the real meaning out of such a book needs a good deal of study. Some people seem to have formed their opinions without reading it, on the strength of a review or from disconnected extracts.

Q. The Bishop of Chichester has said that you do not recommend people to read or heed the book.

A. I do not think he can have said that, because it is not true.

Q. He was reported as saying that.

A. Oh, that is different. But I suppose he must have said something like it.

Q. What possible ground could he have had for such a statement?

A. Only that I do not recommend all sorts of people to visit mediums or try to investigate the subject for themselves. If they do, it must be on their own responsibility. When sane people desire, on sound and good motives and in a reasonable spirit, to gain first-hand experience, in the hope of thereby mitigating their sorrow, there are people who do their best to help them; but it is unwise to take the responsibility of urging such a course upon an unknown stranger. And some should be dissuaded.

Q. Have bereaved people been helped in this way who knew nothing of the subject beforehand?

A. Yes, a fair number. People in genuine distress have gone with careful recommendation and instructions to a reputable medium, quite anonymously, and have got into touch unmistakably with their departed. This has happened in some noteworthy cases. The result has been a considerable addition to the bulk of cumulative evidence in favour of the genuineness of the phenomenon; and, incidentally, it has further demonstrated the power of some of the mediums, who, normally knowing nothing whatever about their visitors, have in trance given many intimate family details.

Q. Some critics have said that you and members of your family must have been known to all mediums.

A. It was not true. It was not true even for myself, though doubtless for evidential purposes recognition of myself had to be assumed. But it is absurd to suppose that people who had never been to a medium of any kind were known, still more absurd to suppose that every anonymous stranger is personally known or could be looked up.

Q. Are no mediums fraudulent?

A. In so far as they are fraudulent they are not genuine mediums. If people go to charlatans who advertise by sandwich-men and other devices, they deserve what they get.

Q. Are not people too ready to be convinced?

A. Some are, but it is a mistake to suppose that people who are really seeking for evidence are ready to be misled. They are often quite critical and reasonably cautious. Their anxiety sometimes makes them even excessively anxious not to be deceived in so vitally important a matter. And even after they have had quite good evidence, they sometimes go back on it—very naturally—and become sceptical again.

Q. Have you had further evidence since the book was published?

A. Yes, indeed. Sometimes we think the evidence which has accumulated since the book was written is even better than that there recorded. But the stress and anxiety to communicate has subsided. The wish to give evidence remains, but now that the fact of survival and happy employment is established, the communications are placid—like an occasional letter home.

Q. Does it seem to you that people in general can expect to receive messages and derive comfort in this way?

A. I hope that in time, when the possibility is recognised and taken under the wing of religion, people will not need individual and specific messages to assure them of the well-being of their loved ones. They will, I hope, be able to feel assured that what has been proved true of a few must be true of all, under the same general circumstances. Moreover, it is to be hoped that they will be able to receive help and comfort and a sense of communion through their own powers, in peaceful times, without strain or special effort and without vicarious mediation.

Q. Is the power, or sensitiveness, or whatever it ought to be called, at all likely to be common?

A. A good deal commoner than people think. I anticipate that in most large families there will be found one member who may be able to help others to some sort of experience or knowledge in this direction.

Q. But can these amateur experiences be depended on?

A. You mean that even on the hypothesis of complete honesty there may be self-deception, especially when emotions are tightly strung? I agree that evidence cannot thus be forthcoming to convince an outsider or a reasonable sceptic, else would the possibility of communication have been recognised long ago; but if ever the general possibility should come universally to be accepted, any special instances of it would then be welcomed without more hesitation than is reasonable and proper.

Q. Surely the possibility must first be scientifically established apart from emotional considerations?

A. Most certainly, elaborate proof is necessary at first—as it has been in many now recognised and familiar things, such as the position of the earth in the solar system—but when once a fact or doctrine is generally accepted, people settle down in acceptance and enjoyment of the general belief, without each striving after exceptional experience for himself. The inertia of the human mind, and of the body politic, is considerable; right beliefs take time to enter, and wrong beliefs take time to disappear; but periods of anxiety and doubt and controversy do not last as a permanent condition. They represent a phase through which we have to go.

Q. I see that Lord Halifax and other good people are so impressed with the ecclesiastical point of view that they call every other attempt at communion "diabolic." Let me ask how do you know that you are not being deceived by devils?

A. This is not a scientific objection, but a sort of theological one.

Q. Yes, but surely your subject trenches on theological territory, and you may be prosecuted as a trespasser.

A. True enough. I have no wish to shirk the ecclesiastical point of view. It is indeed an important one, for the Church has great influence. But I must claim that Science can pay no attention to ecclesiastical notice boards; we must examine wherever we can, and I do not agree that any region of inquiry can be barred out by clerical authority.

Q. Well then, how do you answer the accusation that the phenomena you encounter are the work of devils?

A. The answer I should give is the ancient one, "by their fruits." I will not elaborate it. St. Paul gave a long list of the fruits of the Spirit.

Q. Then you regard the consequences as wholly good?

A. No, indeed. I do not regard as wholly good any activity of man. Even the pursuit of science can be prostituted to evil, as we see now only too clearly in the war. Everything human can be used and can be abused. I have to speak in platitudes to answer these objections.

Q. Yes, but what about devilry and deception?

A. The Bishop of Beauvais denounced Joan of Arc's voices as diabolic. Chief priests were always ready to attribute anything done without their sanction to the power of Beelzebub. It is a very ancient accusation, and, considering the magnitude of those against whom it has been brought forward in the past, it is an over-flattering one. I can give no new answer to it.

Q. Well, now, before we part, and assuming for the moment that your book contains some indications of reality, there is one difficult portion which I have been asked to question you upon.

A. I can guess which it is. You mean the similarity of



the conditions as described "over there" to the conditions on the earth?

Q. Yes, I mean that. I mean the houses and the trees on the other side, but I also mean the cigars and the whisky.

A. Well, let us separate them. First as to similarity, or apparent similarity, of conditions. I do not dogmatise on the point, but I conceive that in so far as people remain themselves, *their power of interpretation will be similar to what it used to be here.* Hence in whatever way we interpret a material world here and now, so, in like manner, are they likely to interpret an ethereal world, through senses not altogether dissimilar to ours in effect—however they differ in detail. The external world, as we perceive it, is largely dependent on our powers of perception and interpretation. So is a picture or any work of art. The thing in itself—whatever that means—can hardly be known to us. The whole of this brief statement requires thought for its apprehension. I admit it is a difficult matter, but the evidence is fairly consistent on this point of similarity, ever since Swedenborg; the next world is always represented as surprisingly like this, and though that obviously lends itself to scepticism I expect it corresponds to some sort of reality. It looks almost as if that world were an ethereal counterpart of this: or else as if everyone were really in one world all the time, only some see the ethereal aspect of it and others see the material. The clue to all this seems to depend on the similarity, or rather the identity, of the *observer*. A nerve centre interprets a stimulus in the way to which it is accustomed, whatever the real nature of the stimulus. A blow on the eye, or a pressure on the retina, is interpreted as light. The identity of the person accounts for the reported similarity of surroundings.

Q. But someone has accused your son of saying that they spend some part of their time in smoking and drinking.

A. If that accusation has been brought, it is unjustified and untrue. A statement detached from its context is often misleading. What is revealed in my book, if it has any trustworthy significance—and that may be treated as an open question for the present—implies clearly and decisively that they do *not* thus occupy their time; nor are any such things natural to their surroundings. Nothing but common sense is needed to understand the position. If there is a community over there, it cannot be a fixed and stationary one, new-comers must be continually arriving. My son is represented as saying that when people first come over, and are in a puzzled state of mind, they ask for all sorts of unreasonable things, and that the lower kind are still afflicted with the desires of earth. After all, this is really orthodox moral teaching, or I am much mistaken: it is one of the warnings held out to sensual persons that their desires may persist and become part of their punishment.

Q. That may be, but how on earth can such commonplace—or let us say chemical—things be procurable in a spiritual kind of existence?

A. In the first place, the purely or solely spiritual character of future existence may be exaggerated: it is at best a hypothesis. This world has a spiritual aspect, but it has another aspect as well; and it may be that a duality of some kind, if it is a duality, persists. Moreover, I see no reason why the study of Chemistry and Physics should wholly cease, any more than that the pursuit of Art and Literature shall cease. I feel bound to expect rather a complete *continuity* in the psychic atmosphere.

In the second place, I must answer by a sort of analogy: Imagine an assembly of clergymen in some retreat, where they give themselves to meditation and good works, and then imagine a traveller mistaking their hostel for an hotel and asking for a whisky and soda. Would that mean that whiskies and sodas were natural to the surroundings and part of the atmosphere of the place? Would not the feeling aroused by the request mean just the contrary?

Q. But your book says that something like them is provided.

A. What the book says is that in order to wean these new-comers from sordid and unsuitable though comparatively innocuous tastes, the policy adopted is not to forbid and withhold—a policy which might over-inflame and prolong the desire—but to take steps to satisfy it in moderation until the people of their own free will and sense perceive the unsuitability, and overcome the relics of earthly craving; which they do very soon. Whether the statement be accepted as true or not, or as containing some parabolic element of truth, I see nothing derogatory in it; and the process of weaning may be wise.

Q. I see then that your interpretation of this passage is the exact contrary of what has been suggested by hostile critics, and that the alien things are really alien.

A. Yes. They have not really read or studied the book. They pitch upon a sentence in some review and quote that, without understanding the bearing of it or its real significance.

Q. But I see another critic complains that games and songs are spoken of, and it is claimed that "spirits of just men made perfect" ought not to be occupied in any such commonplace ways, even during their times of relaxation.

A. When perfection or saintliness is attained, that may be true: it is not a subject on which I am a judge. Games and exercises are harmless and beneficial here, even for good people; and surely if young fellows remain *themselves*, games and exercise and songs will not seem alien to them—at any rate not for some time. People seem hardly to realise all that survival *with persistent character and personal identity* must really involve. It is surely clear that the majority of people, whether in this or in another life, are just average men and women, and neither saints nor devils; and ecclesiastical teaching has surely erred in leading people to suppose that the act of death converts them into one or the other. Progress and development are conspicuously the law of the Universe. Evolution is always gradual. Youths shot out of the trenches—fine fellows as they are—are not likely to become saints all at once; they cannot be reasonably spoken of as "just men made perfect."

Let a little common sense into the subject, and remember the continuity of existence and of personal identity. Do not suppose that death converts a person into something quite different. Happier and holier, pleasanter and better, the surroundings may be, than on earth; there is admittedly room for improvement; but sudden perfection is not for "the likes of us."

Q. I suppose, after all, that the experience of everybody on that side is not the same?

A. Highly unlikely. The few saints of the race may have quite a different experience. The few diabolical ruffians must have a different one again. I have not been in touch with either of these classes. There are many grades, many states of being; and each goes to his own place.

Q. But the penitent thief went to heaven.

A. Not at all. According to the record he went to Paradise, which is different. A sort of Garden of Eden, apparently, is meant by the ancient word, something not too far removed from earth. As far as I can make out, the ancient writers thought of it as a place or state not very different from what in the book is called Summerland.

Q. But surely—

A. Yes, I know, you mean that Christ could not have stayed, even for a time, at an intermediate or comparatively low stage. But I see no reason to suppose that he exempted himself from any condition appropriate to a full-bodied humanity. Surely he would carry it through completely. Judging from the Creed, which I suppose many clerical critics accept, they appear to hold that Christ even descended at first—descended into Hades or the under-world, utilising the occasion for some high missionary effort. Anyhow and quite clearly the record says that for forty days he remained in touch with earth, presumably in the state called Paradise, occasionally appearing or communicating with survivors—again after the manner of transitional humanity. And only after that sojourn, for our benefit, did he ascend to some lofty state, far above anything attainable by thieves, however penitent, or by our young soldiers, however magnificent and self-sacrificing. After æons of progress have elapsed, they may gradually progress thither. Meanwhile they are happier and more at home in Paradise. *Requiescant in pace.*

OUR life is always deeper than we know, is always more divine than it seems, and hence we are able to survive degradations and despairs which otherwise must engulf us.—HENRY JAMES.

THE Christmas number of "The Christian Commonwealth," to be published on December 5th (price 3d.), will contain an important interview with Sir A. Conan Doyle on "The Bearing of Advanced Psychical Research upon the Truths of Christianity."

UNDER the auspices of the Union of East and West, a performance of that exquisitely touching Indian drama of woman's faithful love, "Savitri," was given on the afternoon of last Saturday before a large audience in the spacious King George's Hall of the Y.M.C.A. building in the Tottenham Court-road. The story recalls somewhat the Greek tale of "Alcestis," but is much older. The incidental music was appropriate to the theme, the dresses were very beautiful, and in the first scene there was an exhibition of graceful dancing of an Eastern type. It was a great treat to hear the musical English verse into which the drama has been rendered spoken by all the performers not only with the right feeling and expression, but with a clearness of enunciation which is as rare as it is delightful to listen to.



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## LOGIC-CHOPPING.

On one of my journeys I fell in with an officer who, until he joined the army, now nearly three years ago, had been a distinguished student and teacher of philosophy. We talked of Bergson and Hegel and Kant, with shells falling not so far away, when suddenly with an impatient gesture he dismissed all these sages, and declared it to be totally impossible to go back and teach metaphysics or discourse on the Absolute after this enormous impact of the concrete. His years in the trenches had, he vehemently declared, brought home to him that philosophy, so-called, was a process of logic-chopping upon premisses that were wholly unreal.

This passage is taken from one of a series of papers, "On the Ridges in France," by J. A. S., in the "Westminster Gazette." It appealed to us as having a very vital bearing on the changes taking place in human life to-day—viz., the "enormous impact of the concrete" on the mass of abstractions and make-beliefs which formed the staple of human life before the war. From a tissue of artificialities woven around the realities of existence we are being thrust back as by a giant hand upon the elemental things.

We see it vividly in the matter of the nature of death and the life to come. What cries of indignation, what vehement protests, have been aroused amongst our pseudo-idealists by the revelation that death is a natural process of transition to a world as natural as our own! No longer are facts to be held at a distance, to be peered at through an atmosphere of mist and mystery, to be chopped and shredded, glazed over and bowdlerised! The man at death becomes no filmy abstraction moving in some vast inane. He goes forth to become a man in a world of men, with great adventures before him to be achieved by deeds; he has to realise his ambitions by endeavour and not by the dreams of the lotus-eater. He lives in a real world, as objective, as tangible to him in his new state, as the physical life is to him at present. The strong wind of a world-war is blowing away the gossamer fancies, the fustian philosophies, the shallow sophisms. It is a bad day for Laputa and its sages, a good one for men of faith and purpose, seeking plain answers to plain questions, tired of evasion, rignarole, rhodomontade, the masks and veils in which the weak seek to disguise the Eternal Verities.

No wonder our soldier-philosopher spoke contemptuously of "logic-chopping." We see it every day even in so small a matter (it is not really small) as the evidences of life after death which are put forth by psychic science.

Let us take an example from psychic photography. Here, let us say, is a "spirit photograph," so-called. The critic inspects it, and being satisfied himself, after canvassing every possibility of fraud, that it is genuine, still

nourishes a doubt, because so mysterious are the powers of the human mind that there may be other explanations than the one offered. If the whole matter rested there, it might be a fair objection. But consider (and we are not giving an imaginary case): The experiment which produced the photograph was preceded by a message from the individual spirit concerned, who, having already by every sign and circumstance shown himself a living, intelligent being, announced his desire to present a picture of himself on a photographic plate. The photograph is taken under best conditions, the photographer and the medium knowing nothing of what is expected; the spirit is seen by the eye of clairvoyance to be visibly present and appears, just as he promised he would do, on the plate when it is developed.

The metaphysical critic looks at the plate alone—a detached instance. But let the instance be related to all its circumstances and put forth as a piece of concrete life and then—"Where be his quiddities now, his quillets, his cases, his tenures and his tricks?" as Hamlet remarked of the dead lawyer.

We could multiply such examples, for it is a trick of logic-chopping to isolate a thing from its context and then pronounce it wanting, or, meeting a fact, to spin theories about it. The logic-chopper is hoodwinked by catchwords, by sounding phrases, by the subtleties that proceed from intellectualism run to seed.

Life as a phantasy may be trifled with and its meanings changed and turned. Life as a reality will bear with no trifling. When the facts join forces it is time for vain theories to beat a retreat. Achilles catches the tortoise in the practical world, however vainly he may pursue it in the shadow-land of metaphysics. In the practical world the man knows when he is awake, although he cannot prove it according to the rules of academic thinkers. He may still be dreaming, they say. It is a pretty problem—and the only reply is that he is awake for all practical purposes. He has his ideal world, his world of aspirations and ambitions, but unless he is continually bringing them into the region of practical life, they are, as far as he is concerned, mere moonshine.

There is a New Revelation abroad to-day. It is a practical issue. It should be more than a match for logic-choppers, pedants, sophists, obscurantists, and all who shrink and slink from the vision of things as they are, it is a part of Reality. If it is *not*, then let it pass away with all the other figments and fancies which have so long deluded a world that is still "deceived by ornament." That it will not so pass we are assured. We have applied the final test, the only test whereby we may know the truth of anything—the test of experience.

## A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 3RD, 1887.)

"No one is entitled to say *a priori* that any given so-called miraculous event is impossible, and no one is entitled to say *a priori* that prayer for some change in the ordinary course of Nature cannot possibly avail."

After this admission [by Professor Huxley in the "Nineteenth Century"], why does not the Professor hold his tongue on the subject of prayer and miracles? And yet he has the effrontery to assert that it is "immoral" to believe, or to profess to believe, in what he acknowledges may be possible.

—From a letter by Mr. Newton Crossland.

PSYCHOMETRY well exemplifies the truth of the French saying that "One leaves a little of oneself in every hour and in all places."



## MAN, THE MICROCOSM.

BY THE REV. W. F. COBB, D.D. (RECTOR OF ST. ETHELBURGA'S, BISHOPSGATE).

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, November 15th, 1917, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Acting-President, in the chair.

In introducing the speaker, THE CHAIRMAN said that the audience would have the pleasure of listening that evening to an old friend of the society. It was now some twelve years ago since Dr. Cobb addressed the Alliance, so that his sympathy was not a matter of the last few months. Then, as now, he regarded Spiritualism as a means to an end. He wanted to make people understand that they must not stop at the study of the phenomena, but endeavour to find out their meaning, for if they did so they would discover the relation which they all bore to each other and to God. Their conceptions of the Deity had changed in the course of time. In olden days they believed in an anthropomorphic God, but when they found that in doing so they were trying to limit the illimitable, they abandoned that belief. A few of the old Spiritualists, particularly Edward Maitland, had been of service in giving them an idea of what God is and man is. Maitland taught that this was a spiritual universe, and the sum of the whole was God. If they could but grasp the idea that God was the All and man was part of the All, they would find Spiritualism effective in deepening their inner consciousness, and would leave that meeting with a better understanding of what they, as human beings, were, and what they might yet become.

Dr. COBB commenced by stating that at first he had some scruples in accepting the Chairman's invitation, as he felt that he did not know enough of the subject on which he imagined most of his hearers were experts—viz., the manifestations which to them afforded proof of the nearness of the immaterial world. But there was another point of view which he would endeavour to put before them, because he felt it might help in the long run to the victory of their cause. To-day they were standing at the parting of the ways. For many years Spiritualism had been treated as all new subjects had been treated. People had endeavoured to laugh it out of court. When it refused to be laughed out of court, it had to encounter the opposition—more or less veiled, more or less open—of two classes. There was the opposition of the Mercier type of mind—the type which had worked so long in the domain of physiology that it cherished the delusion that everything explicable could be explained in terms of mechanics and matter—that men were mere automata or machines, and if death did not end the existence of the machine, still it went on only as a machine. The very word "spirit" was the antithesis of machine, but that type of mind did not take the trouble to understand the point of view of those who did not think man could be explained in terms of machinery.

But Spiritualists had to face another battalion—the battalion to which he (the speaker) belonged. They were not popular with certain teachers of the Christian religion whose knowledge of his Satanic majesty was extensive and peculiar, and who were quite certain that all the phenomena with which Spiritualists were familiar were due to one cause—the devil. This discovery dated back at least five hundred years; it was the explanation which held the field when Joan of Arc was burnt. It was a sad reflection on the progressive intelligence of an educated class of men that they had not been able to shake themselves free from an explanation which never had been adequate.

But these two classes of opponents, joining forces, had made a mark on the popular mind—a mind not hostile but in a chronic condition of inertia. The typical Englishman was said to hate a new idea, especially an idea which drove him along in a direction he did not want to go. It disturbed the even tenor of his way, and suggested to him that he did not know everything that was possible to be known. People did not want to have troublesome problems suggested: they would rather travel the easy road.

Perhaps our conception of man and his destiny needed revision. One of the things this devastating war was doing was to rouse people out of their slumber of complacency. Death must come to all sooner or later, but at the present moment it was knocking at the door of almost every family in Europe. The number of families which had lost some of their members was growing greater and greater, and people were asking whether it was possible to find some kind of working explanation based on good reasons to enable them to face this great problem of death, if not with clear vision, at least with a stout heart and the assurance that they had not lost their dear ones for ever, that they would greet them on the other side, and that the agony of death was well worth having because it would put those who were once joined together in holy bonds of love in the same intimate relations once more.

No book had done more to rouse people in general into a mood of inquiry than that very bold and useful one, Sir Oliver Lodge's "Raymond." Sir Oliver had done a certain amount of injury to his own feelings by exposing the intimacy of his family life. Taking the book as a whole it was a courageous, honest and most useful attempt to make people ask where they were going.

He (Dr. Cobb) asked himself what he could do to help people along these lines. He saw that ancient superstitions—like witchcraft, for instance—did not die when the first arguments were brought against them; they disappeared when they came into the atmosphere of a changed mode of thought in which there was no longer any place for them, and it occurred to him that there was a philosophy quite adequate to put the *onus probandi* on the other side—that was to say that it was not so much for them as Spiritualists to bring proofs as to put their philosophy on such a basis as would compel the other side to prove a negative if it could. If their philosophy of life was a good one, based on an idealistic basis, it was not so much a matter of surprise if man persisted beyond death as if he did not. If the world was not really explicable in terms of the material, if life was shot through and through with the spiritual, then the *onus probandi* was on the other side. He wished to suggest two propositions—first, that man was organic to Nature; second, that he was organic to God. Under both these headings the presumption was that man survived.

Man was organic to Nature. Nine out of ten of our difficulties arose from treating man as an independent entity. Spencer's philosophy was based on the assumption that man could be cut away from Nature. Hume and Kant were bitten by the same idea. Martineau proceeded on the idea that man could be separated from Nature and from God, when, as a matter of fact, they were bound in the same bundle of life. As long as humanity remained an abstraction it was not in touch with reality. They must analyse, then synthesise; first divide, then join together. When they had got their large abstraction called "humanity," what were they going to do with it? Bring it down, said Goethe. When he (Dr. Cobb) spoke of man he did not mean any single man, but every man as a focal point. In other words, there was an ideal man which was embodied more or less adequately in the single individual. If we used religious phraseology we called this ideal "the Son of Man." Jesus had the same idea, viz., that there was an ideal humanity which was always endeavouring to express itself in the individual person, and could only express itself adequately in the whole human race. If anyone was qualified to become a prophet it was Joseph Mazzini, and his thought was of humanity as a whole. So when he (the speaker) spoke of man as organic to Nature he meant every man—man taken in all his depth and fulness as rooted in Nature, not as artificially separated from Nature. Separate Nature from man and you had what Huxley called the extraordinary injustice of life. We must alter our thinking a little in the light of this comprehensive truth of the unity of Man and Nature.

Man was a magician. He took the lower processes of Nature in which he was rooted, and lifting them on to a higher plane transmuted them in a most extraordinary way. Let them take as one illustration the force in Nature which we called gravity. No one could explain what it was. In man it



"suffered a sea change" and became transmuted into something different. It appeared as that equally inscrutable thing which we called social feeling, the extraordinary power which prevented us from living or dying to ourselves, which forced us to seek our happiness and welfare in association with others.

Next let them take chemical affinity. It meant in Nature that certain things were drawn to one another and made a new compound. With us we picked out our friends and associates—one here, another there—we married: we did on a higher plane what Nature did on the chemical plane, because of the power man possessed of taking what was in Nature and transmuting it into something different.

One of the most valuable forces in modern life was electricity; and electricity, as our scientific friends told us, was a question of electrons. On the human plane, ideas, like electrons, were made into a system in our minds, and then went out and proceeded to change the face of the world. We were all engaged in spreading ideas which we had taken into the wonderful crucible of our minds and transmuted into something more potent than any outward force. Men were willing to offer their lives and suffer torments innumerable for certain ideas.

Again, let them take radio-active forces. We knew something of what those forces were when lifted to a higher plane and transmuted by man, the magician. We came now and again on *daimonic* personalities, people who we instinctively felt were God-given leaders, and into the circle of whose influence we were irresistibly attracted. One of the strange things in these days was that the number of such personalities was very small. The progress of the human race was always brought about by these daimonic personalities.

Then there was the problem of friction. Friction was a very interesting phenomenon. It seemed to stop motion, yet without it there could be no motion. It was at once a thing we tried to get rid of and a thing we could not do without. Lifted from the lower plane of material forces to our level of life, it became that which we called "evil." Evil was a thing to be fought against, a thing we would banish from earth if we could. Yet in our more reflective moments we wondered how we should get along without any evil at all. Professor James once described a visit he paid to a model town where as far as possible every form of defect and discomfort was banished and everything went smoothly. But he speedily tired of it, the monotony was too great, and he said how delightful it was to return once more to the rough and tumble world with its risks and adventures and "moral precipitousness."

But it was easy to follow this train of thought into other realms than that of physics. We got the same phenomena in vegetable life. In vegetable organisms we found adaptability and growth. Passing to human life let them take the question of morals. It was a question which the British public did not want to discuss. It said "Right is right and wrong is wrong." Yes, but what did we mean by "right" and "wrong"? Professor Taylor, in his "Metaphysics," pointed out that morals all along the line consisted in the potential harmony between two conflicting forces—forces opposed yet complementary. To quote Bernard Shaw, "The only golden rule is that there is no golden rule." Sometimes we were called to choose one course, sometimes the other. At the bottom of our nature were two forces—the one nutritive, the other productive. The nutritive led to a self-regarding life by which the man built up not only his body but his mind; under the influence of the reproductive he began by being physical and ended by sacrificing his life. He adapted, taking from one side, then from the other, and weaving them into what we called the "moral life." Even the things on which we prided ourselves most were taken from Nature and our mistakes were in trying to separate ourselves from Nature.

(To be continued.)

THE SOUL OF BRITAIN.—General Smuts has recently informed us that the war will be won by the "soul of the nation." This announcement is as welcome as it is long overdue. Never in our history has there been such an opportunity for some "practical mystic" to discern this obvious truth, and act upon it.—"Christian Commonwealth."

## SPIRITUALISM AND THE "SUNDAY TIMES."

We are asked to publish the following letter from the Rev. Ellis G. Roberts, which was sent to the "Sunday Times," but crowded out, the correspondence on the subject in that journal being about to be discontinued:—

MR. CLODD AND THE "FOX GIRLS."

May I once more protest against the action of Mr. Clodd in continuing, as he has done in the "Sunday Times," his attacks upon the women whom he—very injudiciously—has called the "appropriately-named Foxes." Surely at a moment of universal strife among the living the dead might be allowed to rest in peace.

Mr. Clodd is a zealous rather than a judicious advocate, and his methods are more likely to exasperate the jury than to overcome the opposing counsel. His favourite procedure is to "discredit a witness," and he is sometimes so anxious to do this that he is not very particular as to the means he employs. And his ideas of relevancy are curious in the extreme. The problem which engages the attention of earnest men at the present time—so far as they are really interested—is *modern, up-to-date* Spiritualism as its case is presented by Lodge, Barrett, Crawford, Balfour and Conan Doyle, all of whom are its active advocates at this very moment. Into this discussion Mr. Clodd drags the story of incidents alleged to have taken place in Hydesville, U.S.A., over sixty years ago. He is the Mr. Clappins of Psychological Research—see the evidence of this lady in "Bardell versus Pickwick."

Mr. Clodd's attempts to discredit an opponent have an awkward habit of recoiling on himself. Only great thoughtlessness could have prompted him to decorate the academical title of an opponent with inverted commas. People familiar with educational matters must recognise at once that British universities do not employ lecturers who flourish bogus degrees. And surely before committing to the Press what may be construed as a nasty insinuation against a professional man, the author should have consulted a university calendar.

He has not been much more happy in his renewed attack upon "the Fox girls." This, as I have pointed out, was entirely gratuitous, for the very name of the Foxes is passing into oblivion. But, as it happens, the attack has elicited first-hand evidence from disinterested individuals that genuine supernatural phenomena were sometimes, at any rate, associated with them. Such being the case, there is no need to treat very seriously the "report of three professors of Buffalo University," nor the story of the virtuous aunt and the three naughty nieces. Taking these at their highest possible value, they would only illustrate a rule already known to scientific students of the occult. They do not counterbalance the testimony of Mr. Percival and Mr. de Courcelles.

But it is certainly very amusing to note the value attached by a leading sceptic to the evidence of an American newspaper, and the report of "three professors" of the days of Auld Lang Syne. To discredit a witness is a process with which I am not familiar, still as this seems a very easy case I shall try my hand for once. In what follows I am indebted to Mr. Clodd entirely for my method of procedure, and largely for the language I employ. To accept as final, or even as important, the verdict of these "professors" imposes an excessive "strain on my credulity." Strictly adhering to precedent I entertain a doubt as to the *bona fides* of their educational status, and scholastic friends suggest to me that they "would like to see their diplomas." I am reminded by Mr. Clodd that certain institutions have made high-sounding academical titles as valuable as British knighthoods—accepting the estimate placed on the latter by gentlemen to whom—possibly—the distinction has not been offered. Very true; and I will add on my own responsibility that the hot-bed of such institutions was the United States of America, which was the home of our "three professors"!

I suggest that these worthy professors, long since *emeriti*, should be allowed to rest in peace, and that if opponents of Spiritualism have any case to produce they should change their advocates and produce it.

ELLIS G. ROBERTS, M.A. (Oxon.).

SECOND-HAND THOUGHT.—It is not that we cannot think. It is that we are afraid to think. It is so much easier to go with the tide than against it, to shout with the crowd than to stand lonely and suspect in the midst of it. Even some of us who try to escape this hypnotism of the flock do not succeed in thinking independently. We only succeed in getting into other flocks.—"Alpha of the Plough."



## THE SUBCONSCIOUS MIND AND ITS POWERS.

A "SELF-CREATED SELF."

BY HENRY FOX.

One of the most remarkable discoveries of this age in the region of Psychical Science is that attributed to Mr. F. W. H. Myers, of the subconscious—or "subliminal"—self. It seems extraordinary that the human race should have existed so long without recognising this important feature of its existence and constitution.

But in the twentieth century we are beginning to wake up to the importance of this part of our selves. It is as true as it is important that a large part of each one of us—nay, by far the larger part—is an unconscious self. This is the part which awakens only in sleep, or in the trance state, or in fever, or at the moment of death, or in some other abnormal condition. Then our subliminal self is revealed as a storehouse of memories about persons, things, and events of which we are totally unconscious in our normal condition. We think that we have forgotten and can safely ignore all that we have done, thought, read, heard, seen or felt in our past lives. The memories of them fade away as we grow older.

We can, perhaps, recall some early impressions of our childhood; but by far the greater part of what we thought, or said, or did, or felt, or heard, or desired in those far-off days has been quite forgotten. Our subconscious memory, however, retains it all, and we ourselves are but the product of these things. They have made us what we are to-day, and are making us what we shall be, and that not only in the near future here, but doubtless also in the more distant hereafter. Our thoughts make our actions and our actions make our lives: but the bulk of our thoughts are not obvious to our consciousness. There is unconscious thinking as well as unconscious action. There are habits of thinking as well as habits of action: and the older and more confirmed these habits are, the less are we conscious of them. They become automatic and, like the exercise of some acquired skill learnt in our youth, are unaccompanied by any conscious effort. Yet they are as much ourselves as are the new habits of thinking and of acting of which we are so vividly aware in our everyday life. Our active consciousness of to-day is forming our latent consciousness of to-morrow, and is adding to the store of our unconscious memories. It is all being posted, as it were, from our "day-book" into the "ledger" of our past memories, where, though it may, perhaps, be forgotten in a year or two, the record of it will, none the less, stand for ever to the debit or credit side of our true selves. Would we attain self-control, or health and happiness? Modern psychology bids us direct our conscious efforts to the records of these old "ledger accounts." If habits of fear, shyness, nervousness, and forebodings of ill make us full of discomforting symptoms in any moment of crisis, modern psychology would have us erase these evil "entries" by forcing on our unconscious selves new thought-records of health, strength, courage, and confidence to replace the old ones. This is done by repetition of contradictions of the old and affirmations of the new thoughts. Thus the coward may become brave, the nervous throw off the torments of fear and apprehension, the irritable and selfish become amiable and unselfish, the victim of drink or drugs free himself from his slavery, the grasping become generous, the rich hungry for real riches, and the poor rich in real wealth, the sickly find themselves strong and healthy, and the unhappy happy. In short, our inner subconscious self may altogether change its records and suggestions.

Of course all this involves great and long effort, but it is effort well directed, and has its rich reward. All spiritual, mental and physical healing is founded on these principles of thinking and acting. The results are surprisingly successful, as those know who have tried them. It is a scientific psychological process founded on the discovery of our subconscious self. We ourselves have made this self—we ourselves can remake it: every form of religious faith can be enlisted in the process, to strengthen and purify our wills for the great task before them. It means the rebuilding on better lines of our

innermost selves. To him who is convinced by his own or others' psychic experience that the real man—including the subconscious self—survives death, and, as a spiritual being, partakes of the nature of the Great Spirit of Life from whom he comes, there can be no such wholesome and happy work as is here suggested; for it means the remaking of the self here and now; and with that it means the remaking of his life on this side of death. Every religion lends its aid to this process, but in the case of Spiritualism this process is the very essence of its faith and doctrine. It is, in fact, the process we mean when we speak of "spiritual reconstruction"—a process which begins in the will, extends to the subconscious self and reaches out into the spiritual world whilst the individual is still in the flesh.

It is, moreover, the source and foundation of all social, political, national, international and individual reconstruction of which the times are so full just now. Yet our orthodox churches and chapels appear to be entirely ignorant of our subconscious constitution, and entirely opposed to the study of that spiritual science which has produced this great revelation.

They attribute occult phenomena to the agency of Beelzebub, just as did the Jews who witnessed them at the hands of Jesus of Nazareth. Knowing nothing of its real significance, Spiritualism means for them the cult of devil-worship. The truth is that the occult is but the bridge which leads men from the materialistic to the spiritual. Some arrive at Spiritualism without the aid of this bridge—but the bridge is not the end or aim of Spiritualism. The realm of the spirit within man is the true aim, and occultism but a means of reaching it. One of the results of such attainment has been this revelation of some features of man's spiritual constitution—a revelation which has brought with it fresh knowledge of how to effect that wonderful change in the heart of man which we call "Spiritual Reconstruction." When we have made our unconscious selves, by the help of the Spirit of God within us, in some such manner as here indicated, then we shall see that new heaven and new earth after which we are all seeking so earnestly just now. It will be the realisation of our spiritual Utopia, where wars and the clash of conflicting interests shall have ceased and been replaced by mutual love and goodwill; where we shall at last have risen to a higher conception of the aims of life than the acquisition of material wealth for ourselves, often to the neglect of the interests of those who by their labours have helped to bring about our success.

When this sort of reconstruction has done its work within us, it will need no "new democracy" to make better and juster laws; for these new laws will be written in the new subconscious records of each individual concerned. Clearly, our debt to Frederic Myers is greater than he knew.

Finally, the facts known about our subconscious constitution, combined with the facts known about the phenomena of telepathy, suggest that a great deal (though not all) that we call "clairvoyance," "clairaudience," and "automatic writing" may well be attributed to thought-reading of our subconscious minds. These facts also suggest that all this is but an anticipation of the substitution of thought-reading for speech in the spirit world, as a means of talking without words. This would overcome the difficulty of different languages in the spirit world. Further, to grow in knowledge of all things in heaven and earth, we shall not require to read millions of books (for which prospect some of us will be deeply thankful), but we shall acquire knowledge without books and without language by the inspiration given to our spirits by other spirits who know all things that can be known.

This leads us on to believe in the ultimate unity of all spiritual beings in the Great Spirit from whom they all came, the source of all truth and of all knowledge.

Meanwhile, inspiration in various degrees has always been known on earth: but it seems confined to those who are fit and qualified to receive it. When mankind has cleared out the Augean stable of its inner consciousness from its past records by new and higher habits of thinking and acting, there seems to be no reason for doubting that inspiration would become the universal gift to a regenerated mankind.

Till then, it must rest with individual men to work for it in the cause of humanity.



### "LIGHT" AND THE DARK PLACES.

Mr. James Lawrence, of 387, Shields-road, Newcastle-on-Tyne, the energetic secretary of the Spiritualists' National League of Defence, writes in very emphatic condemnation of an article by John Cromwell, M.A., in the "Sunday Chronicle" of November 11th, which to persons of decent taste is perhaps already sufficiently condemned by the offensive vulgarity of its title, "The Great Spook Spoof." Mr. Lawrence suggests that as the paper is widely read in all parts of the country a public meeting should be organised in every town or village where a Spiritualist society exists, to refute the insinuations contained in the article. He also urges each of his readers to send a postcard of protest to the Editor of the "Sunday Chronicle" and another card to himself announcing the fact of having done so. Such a widespread expression of indignation would doubtless have its salutary effect, but it is to be remembered that public intelligence has increased so much now that many of these attacks do the subject more good than harm, because, as we know by personal experience, they attract the attention of fair-minded observers, who, quick to notice the peculiar methods of the attackers, draw their own conclusions. Spiritualism has gained many adherents as a consequence.

At the same time we frankly recognise that there is a large body of Spiritualists who think that attacks, however scurrilous, should be answered, and we have pleasure in giving the following letter from "An Old Collier," who presents a side of the matter that is well worth recognition:—

SIR,—A friend handed me a cutting from the "Sunday Chronicle," which I enclose to you. I know you and everybody else of your standing in literature will ignore it. It is enough for men of my little ability to take notice of it. The aim of the writer is to hit Spiritualism. His first words made me think of the Kaiser. When rumours of peace are about, his first words are, "I did not begin the war." The first words of this writer are that he does not intend to hurt sorrowing hearts. But actions speak louder than words. He pretends to respect our dear dead, yet we find him calling them "spooks." When my children were little, playing around me, I was not very pleased to hear anyone calling them "kids." Now more than one of them is on the other side of the veil, and you can imagine better than I describe my feelings if I hear somebody calling them "spooks." Bad taste, vulgarity. Spooks! What of the messengers we read about in the Bible: the messenger that came to Elizabeth, and in six months came again to Mary; the two men on the Mount? What did Paul see that he could not describe? What of the seer of Patmos? Did he see innumerable spooks? We read about a cloud of witnesses. What was it—a cloud of spooks?

This man says that investigation into the possibility of being in touch with the spiritual world is one thing, but Spiritualism is another. He might as well say that the labour of finding out some truth about the stars is one thing and astronomy is another; or going down to the bowels of the earth to learn something of the rocks is one thing, but geology is another.

I will use this writer's own words by saying that his letter is a "lie, a fraud, and a snare."—Yours, &c.,

AN OLD COLLIER.

Rhondda.

TRANSITION OF MRS. J. J. MORSE.—Just as we are going to press, we learn with deep regret that the veteran medium, Mr. J. J. Morse, editor of "The Two Worlds," has lost for a time his life partner. Mrs. Morse passed away on the afternoon of last Sunday, after an illness of over two years. Our sympathies go forth to Mr. Morse and his daughter, Miss Florence Morse (so well known as a speaker and clairvoyante) in the bereavement which has fallen upon them in days made already sufficiently dark by the great gloom of the war.

THE WAR AND SPIRITUAL VISION.—For years past more light has been slowly coming into the world—light upon our own immediate future, and the future of those we love. It does not seem to me foolish or presumptuous to connect this fact with the World Tragedy that now confronts us. With the Tragedy, increasing light is coming to us, and God's own sunshine is visible behind the dark clouds. It will be our own fault if we insist upon pulling down the blinds over our hearts and souls, shutting out the sun, and refusing to accept the great blessing of increased spiritual vision which has come to us with the horrors and desolations of a World War.—"Our Living Dead," by E. KATHARINE BATES.

### THE HIGHER INFLUENCES.

In connection with the second paragraph of Notes by the Way (November 17th) in which it is pointed out that "the highest influences which filter down to earth from exalted souls are of a large impersonal character—thought-atmospheres, as it were, to which minds on earth respond," it is interesting to remember that in Mrs. Sara Underwood's automatic writings she was told of "banded universalities." She felt that this explained to some extent why names of celebrated thinkers and heroes were attached to the messages she received; in fact, she was told that "spirits who embody cleverness in creations of their fancy adopt names suited to their ideas." This was customary in primitive ages; it was considered perfectly legitimate for writers to be grouped under a typical name. There are at least two authors thus associated in the Book of Isaiah and also several in the Book of Enoch. In the spirit world, "spheres of influence" may suggest names to the mind of the medium which thus may give a personal definition which is hardly justified by the facts.

H. A. D.

### MRS. MARY DAVIES.

A. L. H. writes:—

From the short paragraph inserted in LIGHT of the 17th inst., it would appear that the chief point emphasised in the case of Mrs. Mary Davies at Marlborough-street Police-court during that week was that she was originally fined for some offence irrelevant to the point raised in the court on Tuesday, November 13th, whereas the facts are that Mr. Denman himself raised a point irrelevant to that particular juncture of the case. It is not made clear that, by order of the Superior Court, Mrs. Davies was empowered to bring forward her witnesses, which privilege had been disallowed by Mr. Denman at the time she was fined. He once more combated this hearing of evidence, and aggravated the injustice by recapitulating the evidence of witnesses for the prosecution. That evidence had already been heard, and was not again asked for. It was, therefore, quite irrelevant on the rehearing of the case, when the evidence of Mrs. Davies's witnesses was for the second time disallowed. Other persons can corroborate these facts, and in fairness to Mrs. Davies, the large public reading your paper should have the truth presented quite clearly.

London, N.

November 19th, 1917.

[One witness was heard as to character. As to the evidence for psychic faculty, no doubt a good deal of prejudice was excited in this (as in other cases) by the painful errors in the readings given to the police witnesses, which led the magistrate to decide that there was no question of supernatural faculty at work. It seems quite hopeless to bring in the subtler side of psychic faculties, since they are neither understood nor appreciated by magisterial minds. Nevertheless it seems clear enough that the magistrate should have allowed testimony to the reality of Mrs. Davies's powers when exercised under proper conditions.—Ed.]

THE LIGHTER SIDE.—Mr. Punch sends us his almanac for 1918, which is full of good things, and a welcome addition to what Johnson called the "public stock of harmless pleasure," which can well bear replenishing. We recall that "M.A. (Oxon)" was a contributor to "Punch" in the early days of LIGHT, and although our comic contemporary occasionally makes merry (as used to do so) over some aspects of our subject, we never feel hurt, always associating "Punch" with good spirits. Long may it voyage under the direction of the able Seaman who at present directs its course.

"THE SOUL OF A BISHOP."—Owing to the difficulties of the time our reviews are necessarily belated. This must be an excuse for not having commented ere this on Mr. H. G. Wells's "The Soul of a Bishop" (Cassell's, 6s.). We regard it as a truly Wellsian book, containing some strong thinking, and valuable as a study of present-day thought with its alternations of vision and futility. Opinion must necessarily be divided on the author's views regarding the nature of the Deity, but there is no reason why it should be so on the need on which he so strongly insists that all who speak in the name of religion should be strictly honest with themselves and their hearers. That the opening of the bishop's vision to the deepest realities of being should come through the medium of a drug is a feature in the story which no doubt is open to criticism, but that is comparatively a small matter. The keynote of the book is the insistence on absolute sincerity, let the outward consequences be what they may, and for this reason it can only do good.



# Light:

By Transfer  
JAN 17 1918



*A Journal of Psychical, Occult, and Mystical Research.*

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### NOTES BY THE WAY.

Many of us read with interest and profit the writings of Mr. Arthur Machen, who is by some authorities regarded as one of the greatest of living stylists. Mr. Machen has been discoursing high philosophy in the "Evening News" lately in a series of papers on "God and the War." But one of the latest of these gave us a rude shock, for referring to Sir Arthur Conan Doyle's account of what he regarded as a curiously significant message which "came through" at a recent séance, Mr. Machen (who is contemptuous of the matter) writes:—

Then it would appear Sir Arthur Conan Doyle . . . was convinced of the spiritual life and of the life of the world to come.

Mr. Machen does himself an injustice here (to say nothing of the person whom he thus criticises). We have only to cite Sir Arthur's own statement in an article contributed to *Light* of November 4th, 1916, and widely quoted at the time:—

If anyone were to look up the list of subscribers to *Light* for the year 1887, I think that he would find my name. I am also one of the oldest members of the Psychical Research Society. Therefore if, after thirty years of thought, I venture to respond to the editor's invitation to say a few words upon spirit intercourse I cannot be accused of having sprung hastily to my conclusions.

The italics are ours, and we leave the two passages to speak for themselves. We have others than Mr. Machen in mind—people of lesser fame whose numbers alone make their views worth noticing. These persons refer to Sir Arthur's advocacy of our subject as the doubtful outcome of his later thinking. The passage we quote is a sufficient answer.

\* \* \*

"From the Watch Tower; or Spiritual Discernment," by Sydney T. Klein, F.L.S., F.R.A.S., is a valuable contribution to the Science of Life, in which the meaning and purpose of human existence are considered from many standpoints. To the average reader it is really a liberal education on some of the later conclusions of modern Science; and we are quite at one with the author in his remarks on the very limited scope of the intellect in pronouncing on the deeper questions of life. The mysteries which belong to the Infinite cannot, as the author points out, be explained by Intellection. None the less we think that Mr. Klein can hardly have applied his teaching very thoroughly in the case of his remarks on page 255 where he expresses the view that the degraded creatures of the slums of earth are not likely to survive the loss of the physical body, because no spiritual self has been awakened

in such cases. That is an intellectual concept, an application of natural law to the spiritual world which is not justified by anything but an appeal to the lower analogies of Nature. Immortality we regard as a birthright of the individual soul, and one guaranteed by Universal Principles. There is no question of chance about it. It is not gained by any kind of "knowledge" as the author suggests. Tennyson saw this, trusting

That nothing walks with aimless feet;  
That not one life shall be destroyed,  
Or cast as rubbish to the void,  
When He hath made the pile complete.

All the same we read the book with deep interest, allowing for a quality of Idealism conditioned in places by intellectual standards. It is published by Methuen & Co., Limited, at 5s. *net*.

The reflections aroused by a consideration of the argument for immortality in the previous Note make appropriate some remarks of Andrew Jackson Davis. We quote, not from the original work, but from the admirable Digest, "The Harmonial Philosophy," by "A Doctor of Hermetic Science" (a pseudonym which thinly veils the identity of a well-known writer on mystical subjects). In the chapter on "Evidences of Immortality" we read:—

It is no part of the Harmonial Philosophy to depend solely on outward evidence—perception and testimony; on the contrary, its students are referred to the fixed principles of universal Nature. Now the physical organisation of man is designed by the system of Nature to manufacture the form and structure of the spiritual principle—or, in other words, man's spirit is a product of his organisation.

We pause at this point to answer an objection of the editor of the work, who in a footnote remarks that "the statement that spirit is a product of organisation is . . . categorically reversed elsewhere" in Davis's writings. In the first place Davis did not speak of Spirit but of man's spirit, *i.e.* the individualisation of the spiritual principle. Apart from this, every truth has two sides apparently contradictory, and it is not less true to say that man's spirit is a product of his organisation than that man's organisation was spiritually produced.

But to proceed with the quotation:—

Man's body is the fruition of all organic Nature, and the spirit body is formed by the outer body. The physical body is the focal concentration of all substances; the spirit is the organic combination of all forces.

\* \* \*

Elsewhere in the chapter quoted above, Davis's teachings are thus summarised:—

If it be asked how much positive intellectual evidence we have on the question of immortality, we shall be surprised at the small amount. . . . Clairvoyance itself is at best but an inferential evidence because it is not a matter of universal human experience. As much may be said respecting spiritual [psychical ?] manifestations: they are local, special and mostly private, albeit those who have received such evidence can affirm that immortality is proved. Now it is possible for all men and women, after coming under spirit culture, to feel through a



their being the sublime truth that the perfected human soul can never be extinguished, but the evidences which are worth anything are not outside. Man's immortality, to be of any practical service, must be felt in his religious nature, not merely understood by his intellectual faculties.

Those are wise words. They illustrate the point continually made by the most advanced students of Spiritualism that immortality is not a question of time or space. It is quite outside all physical considerations. It is allowable for those who have proved that the soul survives the shock of physical death to argue that this is an evidence of immortality. But it is not the final and central evidence; that resides in the spirit itself, and is outside the purview of intellect which can know nothing but that which relates to the finite order.

### FURTHER EXPERIMENTS AT THE GOLIGHER CIRCLE.

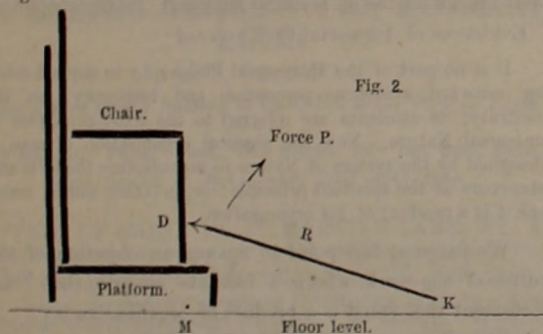
THE PSYCHIC MECHANISM EMPLOYED WHEN THE MEDIUM AND THE CHAIR ON WHICH SHE IS SITTING ARE BODILY MOVED ABOUT THE FLOOR OF THE SEANCE ROOM.

[SECOND ARTICLE.]

By W. J. CRAWFORD, D.Sc.

In my first article I showed that when the medium and her chair are moved bodily along the floor of the seance chamber, the force which causes the motion is applied to the front legs of the chair near the foot; also that about two feet in front of the medium there is a great downward force on the floor, and that something strongly grips the floor there. Arguing by analogy from the results of previous work, I supposed that a rigid psychic rod exists between the floor and each leg of the chair, which rod grips the floor at one end and pushes telescopically on the chair leg at the other. The rod is "fed" from the ankle of the medium.

I wish now to consider the results obtained with the weighing machine.



In Fig. 2 the rod R is shown, fixed to the floor at K, and inclining upwards to the leg of the chair (resting on the platform of the weighing machine) at D. The force P is exerted in the direction of the arrow. The height of D from the floor is about 9 in. (The platform and board, the latter not shown on the diagram, are together 7½ in. in height, and 1½ in. are allowed for the rod to obtain sufficient clearance. I showed in the last article that the pushing force on the leg is applied only an inch or two from its foot.) The distance M K is about 24 in., M being the projection of D on the floor. The pushing force P at D can be resolved into two components, a vertical and a horizontal one. With the distances as given the vertical component is 9.24 times the horizontal, and the horizontal component is the one which overcomes the friction and moves machine and load slowly along the floor.

By direct experiment I found that with Mr. Morrison sitting on the machine, the horizontal force required to move machine, &c., slowly along the floor was 28 lb. (of course the force varied somewhat, but that was the maximum value while the machine was moving slowly along; the starting force was about 32 lb.). Now the medium weighs about a stone less than Mr. Morrison, so that if we say the horizontal force required is 28 lb., we are on the safe side.

The vertical component of the pushing force P, being 9.24ths of the horizontal component, works out at 9.24 x 28 = 10½ lb.

Now the vertical component of P decreases the weight of the medium. While the machine, &c., are moving slowly back the medium's weight should therefore decrease by about 10½ lb. Even if M K be supposed equal to M D (Fig. 2), the very limit conceivable, the medium's weight should only decrease by 28 lb. (These values are maximum and do not take account of decrease of friction due to the upward component of P.)

But we find that while the machine, medium, &c., are being pushed back steadily and slowly, the medium really loses 48 lb. in weight (Article 1).

It follows, I think, that her loss of weight is not wholly accounted for by the vertical component of the force P. How, then, can it be accounted for? Most probably by the fact that the psychic rod R contains matter removed from the medium's body, i.e., that an integral part of the rod is matter from the medium's body.

I think, also, that this experiment indicates that the operating entity in this case works from outside the medium's body.

### FREEDOM.

THE CONCLUSIONS OF AN OPTIMIST.

By RICHARD HOPE.

Few problems have been more debated than that of Free Will, and few problems give less promise of solution. Indeed, to many, discussions of Free Will, like discussions on the parallel postulate, will appear profitless, save for their educational value.

Freedom, however, is a more practical problem, and since every personal problem is ultimately a question of Freedom, upon no subject is it so necessary to have clear and definite ideas.

Like all words of deep meaning, it lends itself readily to paradox, the more so perhaps for two reasons. First, so far as human beings are concerned, Freedom is apparently relative, i.e. Absolute Freedom is unattainable. Second, Freedom is indissolubly linked with three other concepts: Love, Wisdom and Power.

If we take Love as the Absolute, as Deity, then we find that Wisdom, Freedom and Power are its three first attributes, and the three are interdependent. Thus, to state things as simply as possible:—

Without Wisdom, Power and Freedom are dangerous and short-lived.

Without Power, Wisdom is helpless and Freedom non-existent.

Without Freedom, Wisdom and Power are impotent.

So also, to trace the Trinity back to their Unity in Love is simple. Therefore, if paradox is to be avoided, these facts must constantly be borne in mind.

Perhaps the simplest and most correct definition of Freedom is the non-existence of restraint, and its simplest measurement is in terms of Power and Wisdom.

Now our actions are subject to two kinds of restraint—Inward and Outward. And if we agree to ignore the constant factors of ignorance and impotence, we find that the Inward Restraint is due to a "Force" which we call Conscience; and the Outward Restraint is due to physical laws and human laws, the latter taking two forms, viz., the law of the land, and the law of public opinion.

The two latter are obviously portions of the Conscience of a nation, arranged, stereotyped and very stale. Where the former, physical law, is concerned, I do not see that we have any right to assert that it springs from a different source from Conscience, and, indeed, we have many reasons for supposing that Gravity and Love are closely related, as are also the laws of "chemical affinity" and Love.

It would therefore appear that the greater part, possibly the whole, of both the Inward and the Outward Restraints which stand between us and Freedom springs from the same



source as Freedom—Love. One part becomes physical law, and the other Conscience, which in its turn coalesces into human law.

To examine Love needs many books, indeed most books centre round it in one form or another; I will therefore confine myself to Conscience.

Perhaps the best simile that we can utilise in order to visualise Conscience is that of the Sun. If we take the Sun as the Source, then the light which the Sun throws through us upon past or future actions, is what we call Conscience, and its shade of colour or tone is Right or Wrong. Whether the future action is performed or not depends upon the strength of its attraction, the strength of the Ego's character and body, and the strength of the Inward and Outward Restraints, acting upon the Ego's character and body. And it is possible that all these have their source in the Sun.

Now if the Ego thinks about the said action, the colour cast by the Ego will possibly change. This change is brought about by the interplay of past experience, which, in some mysterious way, has been retained, either in the concrete form of Character, or else in the diffused form of Knowledge.

But it is only through Freedom that experience is possible, and experience teaches us that knowledge develops through experience towards the Absolute form of knowledge which we call Wisdom. Experience further teaches us that Wisdom unlocks the secret of Power. And we have every reason to suppose that if we can continue to accumulate experience, the Ego will continue to increase in Wisdom, until eventually the Light of the Sun will in no way be discoloured, the action will be seen in its true light, and the Ego's ideas of Right and Wrong will be correct. So soon as this happens, if the Ego's character is the active side of this clarified and accumulated experience, it is obvious that since the Ego will always act correctly, it will be safe and just that it should taste the full fruit of Wisdom, which is Power, and that it should be Absolutely Free.

Thus, if we take a minute particle of Mind, give it a minute particle of Matter as its habitation, grant to it a minute portion of Freedom with which to fulfil its minute Desires, and add to its endowment the Elixir of Life—Immortality—it is possible that we shall have started a snowball upon a journey which may end in Absolute Wisdom, Power and Freedom; which of course is no end at all.

It is undoubtedly possible that it may get side-tracked and end its career as a dog, because it preferred walking to climbing trees, or as a bird because it preferred the air to the earth; but that is by the way.

However, this fascinating "chemical" experiment unfortunately lies considerably outside the range of our present powers, and whether it is "automatically" taking place amongst the atoms lies beyond the scope of our Wisdom to discover, and possibly will continue to do so until we get free from Time and also from Space as we at present know it.

Nevertheless we can safely assert that there is every reason to suppose that Freedom is essential to progress, and, indeed, perhaps as good a definition as any of Progress would be "more Freedom," and herein it is possible that we may find the explanation of the marvellous results which have been achieved by teachers who have given a measure of Freedom to the children under their charge.

Man's recognition of this Truth upon the physical plane is apparent in his inventions. Aeroplanes, motor-cars, wireless telegraphy, &c., are all triumphs over Space, and the amount of experience that we can get into the limited time at our disposal is increased by them. The concentrated form of energy which we call Wealth purchases these accessories to Freedom, and so men show their love of Freedom by scrambling for wealth.

But if we consider the relative Freedom of the slave Epictetus and a modern millionaire, we are led to conclude that Freedom on the Spiritual plane is more efficacious and valuable than Freedom upon the physical plane, and to realise that to scramble for the latter to the detriment of the former betrays ignorance. And this ignorance inevitably brings its own correction.

Our only knowledge of compassion comes through man, and a Law which, save through man, knows no compassion, decrees

that error and ignorance shall bring their own correction, and thus, automatically, through its own Freedom, the Ignorance which abuses Freedom, passes to knowledge. The misuse of Freedom is always followed by a loss of Freedom; its proper use by a gain. But both loss and gain result in experience, knowledge, and therefore an added Freedom, in a clearer colour thrown by Conscience, and finally in wiser and better laws, that is to say in laws which increase Freedom.

Therefore we have every reason to be optimists, and the more that we study Life, the deeper and more satisfying should our Faith become.

As the wise man, when confronted with disaster, seeks for the cause of it within himself and his environment, thus profiting therefrom, so also it is to be hoped that we shall seek within ourselves and our environment for the causes which have led to the present disaster. Whatever the end of the war may bring, we are certain to profit both inwardly and outwardly from both the war and its ending; and however great our tribulation, we shall have the satisfaction of knowing that we brought it upon ourselves and that Humanity will eventually profit therefrom.

For the causes of the present war we have not got far to seek. We are told that we are waging war for the sake of Freedom—the Germans and their allies will affirm the same.

But how can a nation be free if the politicians who rule it are slaves?

How can a nation be free if the only free man in it is its head? These and other questions suggest themselves, and they will have to be answered. But the bigger the problem, the harder the task, the greater the joy. Whichever way we look, optimism is the inevitable conclusion, there is no escape from it. The bitterest tribulation only serves to increase our knowledge and our strength, the cruellest buffetings of Fate only serve to bind us into a closer and truer brotherhood.

And so, whatsoever may betide us, we can look steadfastly towards a future in which Conscience, made pure, will stand evident in laws made wisely, a future in which Peace and Goodwill, that supreme Law of Love, from which Freedom, Wisdom, Power and we ourselves spring, will reign not only within us, but without.

And in those days we can look to see the eventual disappearance of human law, for Law implies a penalty. Organisation will take its place. Socialism and Anarchism, those twin offspring of the same ideal—Freedom, will find themselves united, Democracy will come into its own, and we shall no longer profess Christianity, instead we shall be Christians, that is to say, we shall "love one another."

#### A MESSAGE OF ENCOURAGEMENT.

It may help you sometimes when the burden is heavy to know that we are working in the same fashion and manner that you are, except that we have added to our group men who ally themselves with the cause of Truth without a thought of recognition. . . . We strive to be patient, and wait the day when the soul thirsts for knowledge as the stomach craves for food. . . . Desire is the open door always. Create desires for the noble, the good, the true, and the world is saved. That is all our lesson now, but so often we look at you working and striving to open the eyes and hearts of men, and we feel such a unity of purpose that we desired to make you acquainted with our appreciation of the situation and of you.

American "Proceedings," Vol. VI., p. 527.

NEW BOOKS.—Lady Glenconner has published a little volume, "Sayings of My Children" (B. H. Blackwell), which will be welcome to all who love the quaint and sometimes deep utterances of the child mind. Another book from the pen of an authoress well known to our readers is "Mountain Meditations, and some Subjects of the Day and the War," by Miss L. Lind-af-Hageby, to appear shortly (Allen and Unwin). Yet another book whose authorship at least will be of especial interest to our readers is "The Wheat Problem," by Sir William Crookes, with an introduction by Lord Rhondda (Longmans).



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## SCIENCE AND THE SUPERNORMAL: A POLTERGEIST CASE.

The Supernormal has been knocking very loudly at the doors of official Science of late, and has succeeded in some instances in getting a hearing. The appeal comes not only in the shape of the reports of systematic experiments, as in the case of Dr. Crawford, but also in outbreaks of spontaneous phenomena.

We received a visit a few days ago from Mr. Thomas Hesketh, the electrical engineer of Folkestone, who had a strange story to tell concerning an outbreak of what is known as "poltergeist" phenomena during the construction of a dug-out in his neighbourhood. From the beginning of the work the contractor, a Mr. Rolfe, an ex-member of the Cheriton U.D.C., who, owing to labour troubles, had to be his own bricklayer, was assailed by stones, sand, and other missiles, apparently hurled by unseen hands, for no visible agency could be detected. This has been going on for several weeks with scarcely a day's intermission, and his stories of the matter, when related to those who were not eye-witnesses, were treated with the usual incredulity, and in one instance at least referred to the effect of intoxicants! Mr. Rolfe himself, being a thoughtful man, did not at once attribute the manifestations to the "supernatural" but thought they might have some electrical explanation. He therefore called upon Mr. Hesketh as an electrical authority and laid the case before him. Mr. Hesketh, although suspecting it to be a case of strained nerves due to the war, was broad-minded enough to see the possibilities of other causes, and paid a visit to the dug-out to investigate for himself. He then found that the man's report was quite true. Things *did* fly about in a mysterious way, making Rolfe their target to a degree that resulted in his being often badly bruised and cut. It was, as Mr. Hesketh remarked, as though some invisible agency strongly resented the digging, and vented its annoyance on the luckless Rolfe, who, with great pluck, kept doggedly on day after day, wearing improvised armour for his head and back, to shield him against the assaults of the Invisible Foe.

These are in bare outline the main facts of a remarkable story. There are many details which would make it even more interesting, but the full account will be published in due time. We told Mr. Hesketh that the case was far from unique in the annals of psychical research, and referred him to some of the leading authorities on the subject. These gentlemen have now taken up the inquiry, and have impressed Mr. Hesketh as their local representative to collect

the facts of the case with a view to its fullest investigation. Mr. Hesketh, it may be added, is not a Spiritualist in the commonly accepted interpretation of the word, but is a scientist who cannot close his eyes to the duality of human existence.

Meanwhile we may venture a few remarks on the subject of hauntings and disorderly phenomena of the kind reported. As we observed in a recent article, it is not safe to limit psychical phenomena to a single explanation. There is good reason to believe that some entirely meaningless and chaotic disturbances of physical objects are referable to obscure electrical conditions having no intelligent agency behind them. But the great majority seem to be purposeful, the outcome of the more or less blind and even frantic activities of a human spirit, the victim of some tragedy the truth of which has never come to light.

We once heard it stated that a person dying in circumstances of tragedy will, if he be of a highly mediumistic type, throw off from his body a subtle psychic fluid doubtless akin to what is known as "psychoplasm," and that this will float round the scene of the tragedy for ages afterwards (very much as carbonic acid will for years hang about the stagnant air of sunless rooms) and afford a link between the spirit and the physical world. In the area of this fluid the spirit may, and often does, quite unconsciously at times produce queer reactions on the material side of things.

In the case of the seaside dug-out, we think it not improbable that some circumstances may be discovered which will afford ground for a reasonable hypothesis if not for a scientific explanation.

## A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 10TH, 1887.)

Canon Liddon is bold enough to say, "Men have asked how if our Saviour really rose from the dead and was seen by a great many persons, it was possible for the Jews and others to reject His claims as they did. Our experience shows that when the human will is strongly disposed to ignore the practical consequences of a fact, it has a subtle and almost unlimited power of blinding the intellect, even to the most elementary laws of evidence," a fact with significant bearing on our investigations.

—From Jottings.

The Persian Minister was bewailing the other day . . . that we did not send some men of ability to preach a liberal Christian doctrine without all the dogmas with which it is now weighted. "Dogma," he said, energetically, "is your curse." And not, I may add, the only one. We have improved Christ's simplicity of teaching from off the face of the earth, and have forgotten His most cherished precepts.

—From "Notes" by "M.A.(Oxon.)."

A DREAM PROBLEM.—In *Light* of November 20th, 1915 we alluded to a curious problem raised by the editor of the Indian journal "Practical Medicine" relating to an odd dream experience which had been brought to his attention. The dreamer almost every night found himself addressing an assembly of persons most of whom were his friends and acquaintances. In the course of his speech he explained to them that he was only dreaming and that they were merely the creatures of his dream, a statement for which they naturally demanded some proof. How, it was asked, was the dreamer to convince the creatures of his dream that it was a dream. This query being sent out far and wide elicited a host of replies, a selection of which is now published under the title "The Dream Problem," Vol. I. ("Practical Medicine," Delhi, India). Some of the writers see nothing but absurdity in the question. Others (especially the Indian contributors) it starts on elaborate disquisitions on the philosophy of dreams, of a depth so profound that only the most patient readers can hope to fathom it. The book is a good illustration of the many and widely different points of view from which a seemingly simple subject may be approached.



## MAN, THE MICROCOSM.

ADDRESS BY THE REV. W. F. COBB, D.D. (RECTOR OF ST. ETHELBURGA'S, BISHOPSGATE).

(Continued from page 382.)

"All this," it might be objected, "does not take us far. It does not give us what you say it does." But they would find that it did, if they asked themselves what the origin of this extraordinary power was. There was something more in each stage of evolution than in the preceding stage: it grew as it went along. There was something in man that was not in the animal, something in the animal that was not in the vegetable, and he would suggest that in this fact lay the promise and potency of man's persistence beyond physical dissolution—because while closed in by Nature, while rooted in Nature, he was engaged all the time in transmuting the powers of Nature into something higher.

That was his first point. His second was that man was also rooted in God. When he (Dr. Cobb) was educated for holy orders he was indoctrinated with the deistic view of God which was then predominant, but that view, which separated God and man by a vast gulf, no longer existed. It might still be preached in obscure coteries, but it was practically dead, and with it had gone everything that might be adduced against the persistence of man. His (the doctor's) father had no doubt that the fragments of the mortal body would, at some distant date, by the wonderful power of God be collected and restored to life, but he did not suppose for a moment that his father held that belief now. He was sure that his father could see now that the resurrection was over, and there was no need for the collecting of fragments. What was the reason of the change? It was not the result of "new theology." The explanation was that most of them had come to hold as a reasoned conviction, as a truth which was the highest of all truths, that man was organic to God—that man was a spirit-being of such lofty sublimity, so near to God that he was as necessary to God as God to him. The speaker could not conceive of there ever having been a time when God and man were not two aspects of the same one coherent indivisible Whole.

He would take an illustration from the electric light. A man switched it on. The source of the light was the current, which met with resistance; the light was the event. In the same way God was the Power. He had made the current. Man was the focal centre. That was what he meant by saying that man was organic to God. The fact that he was rooted in Nature need not worry him, seeing that he was still more deeply rooted in God Himself. They might claim that they were in a literal sense sons of God.

Dr. Cobb here quoted a striking passage from Swinburne enforcing the same thought; also the declaration of St. Paul—"who, after all, knew more than some of us"—that "neither height, nor depth, nor any other creature can separate us from the love of God." "If it be true," said the speaker, "then I am not locked up in the processes of Nature. I am not a phenomenon of the material order, not merely what the sight is to the eye or the ripple to the sea. I am not merely the boat; I am the rower in the boat; not merely the tune, but the player. The boat may perish, the tune may cease, but rower and player remain."

If man were rooted in Nature alone, then he was a transitory being, for Nature was transitory, always changing. All change meant the breaking up of some combination into its elements. Taking a man's sensations, ideas, thoughts, &c., could they split up the man and have these things remaining, apart from the man himself? One could separate water into its elements, but one could not separate the thoughts and sensations of a man from the man himself. They were the man, and because he was complex he was not in his essential self really subject to the process we called change. So on all grounds there was something about him of a mystical and transcendent character which guaranteed that he did not disappear with the break-up of the physical body. No one of those present would dream of identifying himself with his body. Though intimately

connected with the man, it was not the man: it was merely a kind of overall which he would ultimately put off. Man was becoming more and more convinced of his ultimate independence of the body.

A further point. We had another side to our nature and that was the love of ideals. The man devoid of ideals was no man. Our most real self was to be found in those few moments when we were prepared to stake all we had on a certain ideal. "Though the whole race perish," said Plato, "truth, beauty and goodness still persist." The story of human progress was the story of how man had been endeavouring to grasp more of the eternal truth, beauty and goodness. Those ideals were eternal, and, being properties of persons, they made their possessors eternal also.

That last remark went to show that something more than mere survival awaited us. One could conceive of man being like a clock wound up to run for a hundred years or so in some universe or other. But no, there was something about him, with his wonderful powers of clinging to the ideal, of living and dying for the ideal, which spoke of immortality, an immortality not only waiting for him on the other side, but already in his possession. Many a young soldier was offering his life because somehow he had got it into his head that the freedom and the glory of England was an ideal; he was fighting for the incarnation of an ideal in the hope that by his sacrifice it would be brought nearer to embodiment; and he (Dr. Cobb) could never doubt that a young man with that spirit had the secret of immortality already within him.

There was, then, no need to be sceptical. If man was rooted in Nature and in God, man was not merely an appearance, but an aspect of God Himself. The Chairman had referred to anthropomorphic conceptions of God, but the word "anthropomorphic" had a true sense as well as a false one. We were bound to interpret God by the only standard we had—man's own personality. It was the highest thing we were aware of. The mistake was that some people interpreted God by a bad anthropomorphism. If we interpreted Him by the highest we could conceive of, that was the best we could do. If man was the consummation of all the processes of Nature, if God was manifesting Himself through man, then it was through man we had to interpret God. If we took the idealistic view of man's true nature and being, we had in God what we had in our own self.

Man had two qualities which appeared on the surface to be mutually contradictory. We found in him identity and diversity. He (the speaker) was conscious of being the same individual that he was twenty years ago and yet he was changed. In the same way identity in the Divine Being was consistent with the existence of an element in His nature which belonged to change. Further than that we could not go. Fixity and change were both true. In our own experience they harmonised perfectly, neither got in the way of the other, and there was no reason why we should not say of the Deity Himself that He had a double side. The root principle of life was duality, and that was not the whole of the truth. There was no love without the lover and the beloved, and the relationship between the two. Every duality was a manifestation of an eternal trinity, whatever Mr. Wells might say. They knew the vitriolic scorn which that clever writer had thrown on Athanasius as having invented the Trinity. Athanasius did nothing of the kind. The trinity was in Nature and man. If only they could get into the general folk-mind the idea that this life was but one fragment of a much larger life, that we had been here—or somewhere—before and might be here again; that we lived many lives and that each of those lives was lived in some one of the many mansions of our Father's House, we should solve the problem of Death and the social problem as well. If people once got into their minds the idea that man was essentially spiritual, like the world in which he was rooted, like God whose son he was, they would have solved one of the great problems which had puzzled our philosophers and politicians for ages.

Thus on the question of man's persistence through death the *onus probandi* rested not on the Spiritualists but on their opponents. But the whole argument went to show that this



life was but a fragment of a very large, very beautiful and in the end an eternal human existence. (Applause).

On the chairman's proposal a hearty vote of thanks was passed to Dr. Cobb for his interesting and deeply thoughtful address.

"Dr. Cobb delivered an address under the same title as the above at the residence of Lord and Lady Glenconner on Thursday, the 22nd ult., which was much on the lines of the one here reported.

### RACHEL COMFORTED.

THE CONVERSATIONS OF A MOTHER WITH THE CHILD SHE, AT ONE TIME, THOUGHT SHE HAD LOST.

By "RACHEL."

There are many mothers, during these heart-breaking times who, like myself, lost one child, perhaps years ago, and now, since the war, have lost another, or even two or three more. These will, I believe, share with me a bewildered sense of surprise, and added sorrow, because they find themselves mourning the child recently removed more than they now mourn the other darling who passed on earlier. They may ask themselves, as I have done since my second boy's "death," why nearly all the grief and tears now are for the child newly gone, while one's heart was long since more or less comforted about the other child. And perhaps, as with me, this thought will intensify the whole anguish, for fear that the first child who passed on may imagine, "Oh! Mother doesn't love me now as much as she once did. Her tears are now all for my brother."

With a woman's intuition that hundreds are thus grieving, I would tell them *why* they now mourn so bitterly the recent loss, while the earlier pain is eased.

My Sunny's conversations, together with the nightly education which I am aware I am receiving somewhere (though I can bring hardly any recollection of it through) have told me the answer to what appears puzzling in this matter. One knows that one's love and devotion to the earlier-vanished darling have not abated one jot with the lapse of years! One longs just as passionately for a sight of the loved face and the sound of the dear voice as when the pain was one day old. So what does it mean—the comparative calm of that once tempestuous sorrow as against the new agony of the more recent one?

This is what it means, and only this. One has simply become aware that that child is not dead at all. And over the later, newer loss, that knowledge is at present choked out by blinding anguish and therefore cannot at once penetrate one's physical consciousness, nor will do so while we mourn the loss of the physical body so dear to us, which is, of course, the only thing we really have to mourn. The boy himself is as much alive as he ever was, and all that has happened in the case of his brother, mother, sister or father is that we have learnt to *know* that this is so.

You may ask, poor bereaved ones, "Then why does not that same knowledge comfort me afresh now?"

Well, it does, little as you may be aware of it. Your physical self is grieving for that other physical form. Your spirit is not mourning his spirit, though you may think it is. We are all spirits in the one and same world, so what is there to mourn? We have never been parted for a moment, could we but realise it. All that has been parted is the material part of us—and of them.

But while the loss is new, while agonising reflections concerning the dear garment we loved and knew (mistaking it, in the blind past, for the wearer) overwhelm our outlook, we naturally can see and realise but little else. The great truth is hidden in our own tears and in our own darkness.

I take it that when the day comes, as it does come, sooner or later, when you can bear to think, and even speak, of "him" or "her," it is simply because you have really learnt to know, beyond all manner of doubt, that he, or she, *never died at all*.

This must be the case. The love has never altered. I "lost" my Sunny seventeen years ago. If I could love him more to-day than I did then, I do. I know that if someone told me, "If you will walk across the world bare-foot, encountering every pain, privation, danger and hardship known to humanity, you shall at the other end find your child Sunny," I would do it to-day as eagerly and assiduously as I would have done it then—fearing nothing, minding nothing, in my great love and longing to clasp him once more in those arms. I have gone hungry for him all these seventeen years. Yet when his brother, my darling Yoric, lost his life in this war, the agony was chiefly for him, not for Sunny—and why?

Simply because I have learnt to realise that the one child is not dead at all, while the physical loss of the second boy has temporarily overpowered me, in spite (I am almost ashamed to say it) of all the blessed comforting given me by my lost, and found again, Sunny.

Slowly, but surely, that same knowledge is reaching my wounded spirit again—about the second boy.

So do not grieve over this thing, mothers and wives. It does not mean that the other love is any less. It means only that you have grown wise over him, and are still in deep waters about your second loss. Soon you will know that he, too, is more alive than ever he was here. You may have no manifestation of it. All the same, the knowledge will grow, and grow, and grow. You will unconsciously be learning it in your sleep (when you visit the unseen world, just the same as you will do at "death," and there find those you love so dearly and so faithfully). You probably will remember nothing of it on awaking. Never mind! The memory and knowledge lie there, deep down in the chambers of your true self, your soul. And thus comfort comes at last.

Often has Sunny written (since his "death," be it understood) in his joyous way, racing across the paper (too excited even to attend if I called out "Stop! stop! What's that last word?" or some question of the sort), "Surely, mother, you haven't forgotten *last night* already?" Then I would ask, "What? Do tell me, darling, what you mean."

And he would write, "Why! you were so happy! You did my curls, brushed them, and twisted them round your finger. Then you went with me in the garden and we went to see Towzer in his stable. You can't have forgotten, mother?"

Oh, but I had, entirely!

Once I asked him, "When I am with you at night, do I remember about your death? Do I cry?"

"Oh, no, of course not," he wrote. "Why should you cry when I'm there alive all the time?"

Sunny hated to see me wear black. Once he suddenly drew a grave, and wrote at the top, "Funeral of Mr. Black." I asked what on earth it meant. He said, "I want to see you in colours. The black makes a thick fog round you. I can't get so near to you. Do leave it off, mother darling."

Still I wore mourning. He then began, and at the end of nearly every day's conversation, wrote, "Good-bye, Mr. Black," until I ceased to wear it.

[For the preceding instalment of this series of articles, see *LIGHT* of September 22nd, p. 299.]

### "LIGHT" ADVERTISEMENT COMPENSATION AND MAINTENANCE FUND.

We have to acknowledge, with thanks, the following further donation to this fund:—

	£	s.	d.
Miss Duperly ... ..	0	2	0

We have not been able to furnish our readers of late, as we should have liked to do, with even brief reports of the interesting addresses which are being given at the rooms of the Alliance. It must suffice to record the fact that on the 29th ult. Dr. W. J. Vanstone gave a most absorbing account of St. Francis and the monastic order of which he was the founder, and that on the 30th, "Morambo," the guide of Mrs. M. H. Wallis, dealt in his usual illuminating fashion with the question "How the Disadvantages of Premature Death are Overcome."



## "STARS IN THE DUST HEAP."

MR. BOOTH TARKINGTON ON PSYCHIC EVIDENCES.

In the course of a long article under the above title in the November issue of the "New York Metropolitan," Mr. Booth Tarkington, the well-known author and dramatist, deals with the question of life after death. He commences with an amusing sketch of a typical family, "the Smith family of Topeka" who never went out of their native State of Kansas, never wished to go and were suspicious of those who came from outside that State. Mr. Tarkington elaborates his parable with much humour, presenting a satiric picture of the state of mind exhibited by many people towards any world but this.

Next he reasons on the popular attitude towards death, pointing out that there are minds which wrap themselves with satisfaction about a confusion of words. "Death is negation," they say; but how can they know something about nothing? They do not even rise to the scientific height of a guess.

"In man," continues our author, "there is a profound physical distaste for death. . . . He lets his mystics and priests chant of it vaguely on ceremonial days, but he really does not wish to think about it at all. Therefore he is naturally inclined to throw discredit upon investigation and investigators." Moreover, some thinkers (in their own dislike of the subject) have claimed that this very distaste for death is the only basis of man's hope of survival.

And there are others who say that man got the notion that he had a soul through his savage ancestor's dreams; the savage woke from slumber and said, "I have been in strange places, obviously far away from my sleeping body. Therefore there must be two of me—the me of my body, and the me that leaves my body and goes away. Hence, when my body dies, the me that dreamed may still be alive." The civilised man's dream of survival is only a savage's dream after all, these rationalists say.

Thus they claim to have demolished the theory of survival. But, plainly, they may be (for all they know) exactly like the rational argufiers who may have said, in the year 1491 Anno Domini: "The earth is flat. Columbus believes it is round because his grandfather had a passion for round fruit, such as oranges and apples: the love of rotundity is inherent in his blood." To imagine the origin of a desire or a conception is not to prove that the thing desired or conceived has no existence, as any hungry child will demonstrate to a doubter's satisfaction.

Next he deals in caustic fashion with those who despise psychic evidences on the ground that the kind of world fore-shadowed is not what they consider they have a right to expect.

And there are the other credulous; those who have a strange notion that Nature necessarily works with a kind of snobbishness or aristocracy of gesture. They look for the dramatic and graceful in her, expecting her to show forth something Grecian in great matters; they respect a thirty-knot battleship and forget Watts and his tea-kettle; they would like to see Ajax defying the lightning, but cannot believe that Ajax might better have understood what he was about if he had begun by rubbing a cat's back in the dark of a woodshed. "What!" they cry. "Look for the high dead among 'mediums,' 'psychics,' slate-writers, rappers and trance babblers? Do you expect Moses to be rapping 'I'm all right' on a four-dollar table in a 'back-parlour' smelling of fried potatoes?" The seeker answers, "I do not expect Moses. I do not expect at all."

An inventor explained why the Wrights made an airplane that would fly. "They weren't graduates," he said. "They hadn't been conventionally educated in mechanics. They hadn't learned that certain things couldn't be done—so they did them!" This explains, incidentally, why genius usually comes from the country, and, pertinently, why it is scientific to keep an open mind.

It is a very long article, and we are the less reluctant to skip much of it because, excellently as it is written, it deals with many matters which are already old ground to most of us. We give the concluding portion as representing an attitude which is now a growing one amongst thoughtful observers towards the question of psychic evidences:—

Now, certain men have said that they have evidence of survival, and some of these men are scientists—even scientists by profession. If they have the evidence which they say they have,

then it is going to be possible to establish, before very long, the most important fact that can affect mankind. There is no doubt that these men believe the evidence; and their critics, unable to assail their sincerity, attack them upon the point of gullibility. But this leads a person of open mind to suspect the critics of a gullibility of their own; that is, they may be gulled by their prejudices. They are, indeed, thus gulled if they declare Sir Oliver Lodge to be gullible because Sir Oliver claims to receive messages from a dead person. To show Sir Oliver gullible, the critics must prove the messages to be fraud or delusion. They prove only their own superstition who say, by implication: "But spirits do not do thus-and-so; they do not speak thus-and-so."

No doubt, serious investigators have been gulled; that means nothing of importance; secret service men have had bogus money passed "on" them. The question is, whether or not the investigators have ever found true metal—if it were even a centime! Most of them believe they have; and therein is a circumstance of such significance as may give us strangely to think, if we will take leisure to note it: of all the men professionally of science who have seriously and persistently investigated and studied the alleged phenomena of "Spiritualism," the overwhelming majority have drawn the conclusion, as a result of their patient researches, that there is personal survival of death.

Only levity sneers at them now—at these patient men who have sought truth in the dust-heap. They have not yet failed; neither have they shown the truth—if they have found it—so that all men may see it and know that it is indeed truth. Their task is heavy, but it is the greatest one, for it is the task that must be done before civilisation can begin. To lift the burden of the unknown from the human soul—to destroy the great darkness; that is the work which engages them. Man cannot be sane in the daylight until the night becomes knowable.

### THE LATE MRS. J. J. MORSE.

To the brief record in our last issue of the transition on the 25th ult. of Mrs. J. J. Morse, the wife of the Editor of the "Two Worlds," we may now add a more extended notice. Mrs. Morse, who had passed her sixty-ninth birthday, had been a Spiritualist for over fifty years. A woman of strongly marked individuality, her Spiritualism was of a broad and liberal character, and in a quiet and unobtrusive way she did much for the cause she loved. Some twenty years ago she was one of the best known ladies in metropolitan Spiritualist circles by reason of the genial hospitality which she extended to workers from different parts of the country as well as from abroad, whenever they visited London. She accompanied her husband during his last journey round the world, visiting Australia, New Zealand, and the United States (the latter for the second time), and was his warm and faithful helper in all his public labours. Mr. Morse writes of her that she was "a good woman, a loving mother and a most excellent wife." Her long illness, during which she was nursed with unremitting care by her daughter, was the result of heart shock from an air raid in London on August 15th, 1915, when, with her husband, she was visiting some old friends at Clapton. The funeral, which took place at the Southern Cemetery, Manchester, on the 29th ult., was a quiet one, the attendants being a few personal friends, though many others, including representatives from the local Spiritualist societies, were present to show their respect and sympathy. Mr. A. W. Orr, at the special request of the deceased lady, conducted the services, and in the brief addresses which he gave at the house, in the cemetery chapel and by the graveside, he referred, with the warm appreciation of a friend of many years' standing, to her fine character and generous disposition. The floral tributes were many and beautiful. Mr. Morse asks us to add that the number of kindly letters and telegrams he has received has been so many that he cannot acknowledge them individually, and therefore takes this means of publicity to thank all concerned and to assure them that such widespread manifestations of sympathy have greatly cheered his daughter and himself.

L.S.A.—Dr. Ellis T. Powell has decided to change the subject of his address to be delivered at the Salon of the Royal Society of British Artists on Thursday, 13th inst. Instead of speaking on "The Imperial Keystone: A Study in the Psychic Evolution of the British Kingship," Dr. Powell will deliver an address on "Raymond Re-studied."



## WATER DIVINER WHO SAVED AN ARMY.

SAPPER KELLEY'S MUNIFICENT REWARD.

IN LIGHT of April 1st, 1916 (p. 106), we gave an account of the feat of Sapper Stephen Kelley, of the Australian Light Horse, in locating water by the methods of the dowser at Suvla Bay. The "Star" (whose expressed contempt for psychic powers is only equalled by the readiness with which it publishes accounts of supernormal phenomena) thus recalls the case in its issue of the 23rd ult. :—

Science still laughs at the "dowser," the water diviner who finds drink in the desert by the bending of a twig; but one such, at least, has justified his claim to be able to strike the rock and bring forth the precious fluid.

This is Mr. Stephen Kelley, lately senior wireless engineer of the 3rd Light Horse Brigade, Australian Engineers, with the rank and pay of a sapper; now a civilian with a temporary pension of 7s. 6d. a week.

In the darkest days of the Gallipoli campaign, when our soldiers on that sun-baked peninsula were dying of thirst, Sapper Kelley went out, wounded though he was, and indicated a dozen spots where water would be found. And found it was. Within a few hours borings were made, pumps rigged up, and Gurkhas, Anzacs, and English were drinking their fill and bathing in what was over.

"Our water supply used to come to us in tank barges," he told a "Star" man, "but in May, 1915, I told the authorities that there was plenty of water on the peninsula. They bored where I told them, and found it in abundance. Later I was asked to go to Suvla Bay and report on the probability of water there."

Then follows a thrilling account of Sapper Kelley's plucky adventure into the Turkish lines in quest of water, of which his strange gift discovered an abundance—sufficient to supply one hundred wells. In the course of his narrative he made the following interesting statement :—

"I do not use a twig as most diviners do, but a piece of copper, a penny, or a length of wire, or, as in this case, the copper driving band of a Turkish shell."

As a result of his expedition to Suvla Bay in August, 1915, wells were sunk according to his directions, and before long—

"every man of the 100,000 troops had his water bottle full, his thirst quenched, and many of them were bathing in buckets. During the next two days I located thirty-two springs, the deepest only 25ft. below the surface."

"A few days later I was invalided home, and thousands of troops, black and white, lined up to give me a cheer. And now I'm invalided out as unfit, and have had to fight the authorities to get my pension of 7s. 6d. a week, while my offers to go and find water on any front in the world have been rejected."

Mr. Kelley has been conscious of his peculiar gift since he was five years old, when he used to find water in the fields near his Australian home.

We wonder what Sir William Barrett thinks of it.

## MYSTICISM.

The ideas given below are summarised by a correspondent from an address recently delivered at the Academy of the Order of Ancient Wisdom, John Dalton-street, Manchester, by the President of the Order.

True mysticism is an exact science, and, contrary to many opinions, it is intensely practical, since true mystics, far from being dreamy, unpractical people, are invariably the most practical, clear-seeing of any.

The mystic path is no idle dreamy fancy, but an actuality, and life becomes real through the uniting of oneself with the interior life.

The effects of true mysticism on the various parts of our nature can be roughly outlined as follows :—

In the mind it is associated with reflection, research and the use of the understanding, and the endeavour to realise the Divine Immanence. Man is quite justified in using his speculative faculties and accepting certain working hypotheses as starting points, leading upwards. The mind of man has an innate consciousness of the Divine Immanence, and the endeavour to grasp this and interpret it finitely is what the mind is incessantly striving to do, hence mysticism and mystics. True mysticism is not mystification.

The influence of mysticism on the will is the joyful self-

surrender which is the marked characteristic of the lives of many mystics known to us through history.

The influence of mysticism upon the feelings is the push of religion to the highest point possible, when, in fact, it is no longer religion, but becomes mysticism itself, and we experience that sense of oneness which is caused by the conscious apprehension of the Divine Immanence in all beings.

In the soul, mysticism produces the highest form of contemplation, i.e., "the loving gaze of the soul upon truth, previously accepted by the mind, and aided by Divine grace." True contemplation is not severe and strained concentration, but rather should be easy and natural and quite a normal activity of the soul.

The influence of mysticism on the body is not necessarily, as some suppose, the production of a perfect body, free from all ailments. Experience has shown that some of the greatest mystics have had the feeblest of physical bodies, and that in their sick-beds, in the throes of physical agony, the sublimity and grandeur of their souls have arisen triumphant over all mundane trials.

Mystics may conveniently be divided into three classes, viz., the philosophic, the religious and the theurgic or Nature mystic. The first produces the sage, the second the saint, and the third the occultist and spiritual artist; they all may be great in their respective spheres. The keynote of the philosophic mystic is the use of the understanding and progressive speculation; that of the religious mystic devotion, prayer, worship and the love of religion for religion's sake and for the love of God. The Nature mystic traces the magical currents of life through all their countless manifestations, and in the heart of Nature herself endeavours to feel the presence of the One Reality pervading all things. The saint seeks this in its highest aspect—God; the sage seeks it in the pursuit of true knowledge.

## LETTERS TO THE EDITOR.

## The New Revelation.

SIR,—I shall feel obliged if you will give me space in your columns to correct a slight mistake in that part of Sir Arthur Conan Doyle's recent address, in which, speaking of the origin of the new religious revelation, he is reported to have said: "Whence did it come? It came in the main through automatic writing, where the hand of the human medium was controlled either by an alleged dead human being, as in the case of Miss Julia Ames, or by an alleged angel, as in that of Mr. Stainton Moses" (p. 365). I presume that the angel referred to was the control "Imperator," who was so closely associated with William Stainton Moses, and I wish to point out that this control always represented himself as having been at one time incarnate on this planet, and that he never controlled his medium for automatic writing, but employed as his amanuensis a control called "Rector." "Imperator" did, however, give trance addresses through his medium, and many written messages were followed by a cross and the initial letters of his name and designation—*Imperator Servus Dei*.

The controls of Stainton Moses were many and varied, and at times communications proceeded from a company of associated controls who used their amanuensis for the purpose of their message; but they all, with possibly one exception, alleged that they had once lived as human beings and some of them claimed historic names. Among the "Spirit Teachings" published by Stainton Moses there is a communication which deals with the influence of music, and in reference to this he states on page 211 that it was signed with the autographs (exact facsimiles) of two well-known composers, as well as by some other names known to him. I will add that as a psychical researcher of more than fifty years' experience I welcome most heartily Sir Arthur Conan Doyle's admirable address, and I venture to offer him my congratulations on his escape from the trammels of Materialism, and on his acceptance of a body of doctrine which is, I believe, destined to revolutionise the religious thought of the age.—Yours, &c.,

F. W. PERCIVAL.

1, Chesham-street, S.W. 1.  
Nov. 24th, 1917.

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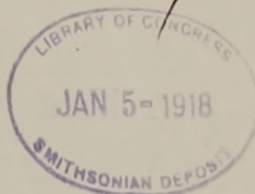
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# Light:



## A Journal of Psychical, Occult, and Mystical Research.

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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### NOTES BY THE WAY.

We had intended to preserve some degree of reticence on the subject of what is gaily termed the "rock-throwing spook," at Cheriton, but this desire was set at naught by a general incursion of the newspapers. With Mr. Hesketh, the electrical engineer at Folkestone, who first brought the matter to our notice, we felt that the full particulars should not go into print until the story had been made reasonably complete by the discovery of something that might at least suggest an explanation. Meanwhile the comments on the matter in the general Press are interesting and sometimes amusing. "The Londoner," in the "Evening News," takes up an attitude of sympathy and belief. "This," he writes, "is a chapter in a very old ghost story. Easier it is to believe it than to disbelieve it. We who are learned in ghost stories know that ghost well." And, of course, the Poltergeist is very well known both to folk-lore and to scientific psychical research.

\* \* \* \*

In recent months we have published accounts of Poltergeist phenomena in countries as distant as India and South Africa. "The Londoner" is quite logical in his views on the credibility of the subject. Mr. Warren Bell, that well-known writer for boys, gives us, in the "Evening News," another explanation. He finds a solution of "the Cheriton mystery" in a theory of the Little People, "the descendants of the cave-dwellers." "Disturbed in their many-centuries-old cave dwelling by Mr. F. W. Rolfe, the builder, and his assistant, they promptly showed their resentment by hurling at the intruders such missiles as came to hand." They are "fierce little fellows," says Mr. Warren Bell, "and very strong and active." Mr. James C. Duncan, writing also in the "Evening News," thinks an explanation might be found in "some new kind of gas given off by excavations in the cave." Then, of course, there is telepathy. But no one has yet suggested the possible presence of a stray cat. We have heard of marvellous things being done by cats at the seaside. Some familiar lines on the subject in "H.M.S. Pinafore" recur to our mind. Nobody has yet suggested cats.

\* \* \* \*

But while it would be interesting to arrive at some "working hypothesis" in the way of a solution of the "Cheriton mystery" a specific explanation is not of the first importance. These phenomena in themselves are a challenge to a self-satisfied materialism. They stir up interest and provoke inquiry. They are a part of the plan

of campaign employed by higher intelligences than those of earth to awaken stagnant minds. We see a design behind them—they are like the moves on a great chess-board. The thing is to force upon the general consciousness the idea of an unseen world and unseen agencies. It may sound an audacious guess, except to those who have watched the various moves for many years and seen something of their timeliness, significance and a kind of quiet co-ordination.

\* \* \* \*

Objection has been made to the apparent imbecility of some forms of psychic phenomena. Well, perhaps they are nicely graded to the kind of intelligence to which the appeal has to be made. After listening to some of the questions, objections and "explanations" which are evoked by such a story as that from Cheriton, one is not impressed by the quality of that intelligence. We hear much of the gullibility of those who believe in supernormal powers and agencies. But it will not bear comparison at its worst with the abject credulity frequently shown by the sceptics. Rats, gas, chemicals, inebriety, telepathy, the subconscious mind, the unknown forces of Nature, anything, everything, however preposterous, rather than the "affable familiar ghost." Let us very slightly adapt the words attributed by counsel for the defendant in that celebrated breach of promise case, "Bardell v. Pickwick": "My dear Mrs. Grundy, you're a good creature; compose yourself to this situation, for to this situation you must come." The ghost is here, and he flatly refused to be "laughed out of court."

\* \* \* \*

The following from a review of Sir William Barrett's latest book, "On the Threshold of the Unseen," in the current issue of the "Hibbert Journal" is worth quoting. The review is from the pen of Mr. T. W. Rolleston, who, after some critical observations (not entirely just) on the subject of Spiritualism, writes:—

It does, nevertheless, seem to be clearly established, by the investigations of the author and other eminent men who have concerned themselves with the question, that some power exists which is capable of displaying itself in a manner contrary to all the known laws of Nature, and behind which there is an intelligence which is not the common and normal intelligence of man as he exists in the body upon earth. It seems impossible for any reasonable man to dispute the case for further study, philosophic and scientific, of the evidence so far collected and admirably presented in the volume here reviewed.

SEER NOT LAW-GIVER.—The poet at large in the community is worse than a lion in the streets. There is no predicting his purpose: liberty, equality, fraternity, perhaps anarchy, free love, the assassination of princes. He disregards convention and overleaps custom; he derides respectability, he despises the law. Milton appears to have had a leaning towards polygamy. Burns, Byron and Shelley were reckless of social order. Landor's simple creed required merely that the last king should be strangled with the entrails of the last priest. For these things society is not yet prepared: perhaps it may never be prepared, and it is therefore perhaps justified in declining to accept the poet as a law-giver.—PROF. W. MACNEILL DIXON.



## "ON THE THRESHOLD OF THE UNSEEN": SELF-CONSCIOUSNESS.

By F. C. CONSTABLE, M.A.

I have been reading with profound interest and admiration Sir William Barrett's last work; the chapter on Human Personality has deep interest for me as, for the last three or four years, I have been writing a book in which I try to worry out what personality really is. I venture, therefore, on certain constructive, not destructive, criticism of one statement Sir William has made—I think I expand rather than contradict the theory he supports.

Sir William says:—

Even when there are interruptions of our self-consciousness as in sleep, we recognise the self that wakes up in the morning as the same self that went to sleep overnight.

This statement, I think, requires consideration.

S. T. Coleridge said that "Self-consciousness is groundless because it is the ground of all activity," and with this Emanuel Kant practically agrees. The real self in each of us we may term the transcendental subject, the soul of man, the self-conscious subject or even the subliminal self, as we please. The one sheet-anchor we have exists in *self-consciousness*: we are *always* self-conscious subjects. "Self" has no meaning unless the self is self-conscious; therein lies personality.

How, then, should we read what Sir William has stated, when there is no interruption of self-consciousness even in sleep?

What is meant is that there is interruption of self-consciousness in sleep in relation to the objective (the material) universe. In sleep the self-conscious self is divorced from physical activity and its brain is at rest, so the sleeper cannot communicate with the external by use of his body and brain. The sleeper appears to his waking fellows as unconscious because he cannot use his body and brain as he can when awake. This explanation is of great importance to the Christian, the Spiritualist and, indeed, all who believe there is a soul in man. For if we hold that the self-conscious subject does not exist in sleep we make embodiment (physical activity) an implicit part of our personality; if in sleep self-consciousness is absent, *à fortiori* it is absent when death comes. Bear in mind that though in sleep there is absence of physical activity it by no means follows there is absence of psychical activity. I do not think, for instance, we can condition telepathy in time and space, and, if this be so, telepathy marks psychical activity.

I think from what I read that the theory of telepathy which I supported in "Personality and Telepathy" is making way. Shortly, I hold that telepathy is *general*, it exists in full communion between each of us as transcendental subjects (as souls). What we term "cases" of telepathy are merely *manifestations* of telepathy. They arise when this general communion emerges in community of thought or impressions between certain of us as embodied selves—as supraliminal selves. Mr. Gerald Balfour has suggested a theory of telepathy which appears to me the same as that baldly stated above.

Now telepathy exists during sleep, and so there is psychical activity for the sleeper which imports self-consciousness. The subliminal self is always self-conscious; it is the supraliminal self which may be said to be or appear to be unconscious at times in relation to the objective universe. We call a man "unconscious" simply because, to us, he is incapable of using his body and brain as he can when awake. This does little harm in ordinary parlance, but in psychical research we must always bear in mind we are dealing with the psychical, and that embodiment with its physical activity is no implicit part of personality: it effects, really, a restriction on personality.

The supraliminal self is the subliminal self restricted or inhibited by embodiment in time and space.

In connection with what is written above I would refer to the very general assumption that "thought is creative." It is not necessary now to oppose the statement. But for psychical research it is necessary to bear in mind that thought is *not* creative. It is the self-conscious subject who *uses* thought for creation.

It is generally held that "a mechanistic theory of the

universe reduces consciousness to a mere by-product of matter." This is not so: any theory can do nothing of itself. The fact is that the *self-conscious subject* evolves this mechanistic theory by the exercise of thought. And then the self-conscious subject—most absurdly—turns round and says, "This theory which my *self-consciousness* has evolved originated my *self-consciousness*."

## FURTHER EVIDENTIAL MESSAGES.

To the previous remarkable evidential messages received by our lady correspondent, L. M. B., through automatic writing, we now add the following:—

The communicator in this case was Sergeant James Brown, killed during the war. All the verification was done by letter from Sergeant Brown's mother, an invalid; both were previously unknown to the automatist, nor has she yet met the mother (November, 1917).

March 20th, 1917.—"James saw his mother take his photo out of the sideboard drawer, fetch a blue frame, and put it in by Dad's on my mantelpiece."

Note from letter, March 22nd, 1917.—"I put an enlargement of his in a green frame and hung it over the mantelpiece. I may have had it in a sideboard drawer, because I often put photos there till I can frame them."

March 20th, 1917.—Question asked: "Can you give your sister's pet name?" Answer: "Cuffie."

Note from letter.—"One of her names is a little like it."

March 20th, 1917.—"Met Richard —."

Note from letter.—"A dear chum was killed a few months before James; he was called Richardson."

March 20th, 1917.—"Met Tiller."

Note from letter.—"I find that James had a friend named Tiller, whether alive or not I do not know."

Explanation.—Every effort has been made to find out whether Tiller has been killed, but no reply has yet come from Canada, where his home is.

April 1st, 1917.—"Met my friend Gunner Hunt."

Note from letter from friend of James Brown.—"I think my chum James did know a man by the name of Gunner Hunt."

June 10th, 1917.—A bar of music occurred in the script, after the signature.

Note from his mother's letter.—"In one of his letters he mentioned he was with a musical family, and playing and singing a good deal."

Note from letter from a sergeant.—"It certainly wears the aspect of a bugle-call."

June 10th, 1917.—"Tiller (see above) was a good man, mother, a lover of truth . . . his face reminds me of Lender . . . you know . . . Lender . . . nice chap, good chap, had a way of looking you straight in the face."

Note from letter.—"There was a boy in James' platoon whom James thought very highly of; he wrote me when he was killed; the name was given, it was like Lender."

Explanation.—A later letter says that the name was Lyder.

June 10th, 1917.—"Did you get up on F— W—; was the heat too much for you, my best one?"

Note from letter.—"At 4 a.m., on Friday, June 8th, I was awakened by torrents of rain, and thunder; as thunder always upsets me very much, I dressed and came downstairs, and lay on the sofa."

June 10th, 1917.—"Big nail Dad put for that wal . . ."

Note from letter.—"Mr. Brown drove in two nails across the bay window."

June 10th, 1917.—"Send Molly my love."

Note from letter.—"James always called her Aunt Mary, but my daughter always called her Molly."

June 10th, 1917, 8.15 p.m.—"May I write . . . Brereton . . ."  
(A long message for his mother followed.)

Note from letter.—"At about a quarter to 8 p.m., June 10th, I was standing at the open window, and asked him (James Brown), if he heard me, to send a message to you then."

Explanation.—Just before 8 p.m. the automatist felt a strong impulse to write, but as she was having supper, waited till the meal was over.

June 10th, 1917.—"Dear me . . . we are near . . . Judy believes."

Note from letter.—"My daughter tells me that when they were children they often played a game in which they always called each other Punch and Judy; it was many years since James called his sister that name."

(Pseudonyms are used throughout.)



## A DREAM STORY FROM ICELAND.

[In LIGHT of September 30th, 1916, we reprinted some verses by Matthias Jochumsson, the veteran poet of Iceland, who is an old reader and correspondent of this journal. We have now received the following narrative from another Icelandic reader, Mr. K. R. Linnet, one of the judges of that country.]

Mjallhvit is the name of my little daughter. To-day it is her birthday, and she is six years old, but when she dreamed what I am going to tell, she was not quite five years of age.

Little Mjallhvit (the name means snow-white) has no namesake in this country. Perhaps you know an old fairy tale about little "Snow-White" and the dwarfs. It is well known here, and every child is familiar with her fate. But my little "Snow-White's" name does not originate from that fairy tale. She has a namesake in spirit-land who calls herself "Mjallhvit," and is the spirit guide of my wife (she is a psychic). At first my wife did not know the spirit's name in earth-life, but later learned that she had been called Elin Groa, and was the daughter of one Olaf. My wife saw her always in snow-white garments, and she used to call herself "Mjallhvit." Later on, when we did know her real name, we continued to call her Mjallhvit, and never use the name Elin Groa.

We had often told little Mjallhvit all about her namesake from the fairy tale, but we had never told her about "Mjallhvit" in spirit life, and I think nobody ever did—at least she herself has never, as far as I know, mentioned this namesake, but often talks about little Mjallhvit from the fairy tale; and as she is a constantly prattling little creature, it is therefore very unlikely that she has heard anything about her namesake, the Mjallhvit in spirit-land.

It has for a long time been my custom to ask little Mjallhvit about her dreams. It is my purpose to make her take notice of her dreams, as it is reasonable to think she will then more easily remember them afterwards.

One evening, a year ago, when I and little Mjallhvit were chatting together, she suddenly said:—

"Daddy, I did dream of my namesake last night."

Thinking she referred to the Mjallhvit in the fairy tale, I said:—

"Did you, darling? How did she look? Was she a nice little girl like yourself?"

"Oh, no; she was a woman as tall as mother, and she said her name was Mjallhvit, Olaf's daughter, and her mother was living down there in the town (Reykjavik)."

Now, as a matter of fact, Mjallhvit in spirit life has a mother still living in Reykjavik. But never had we told little Mjallhvit about her, nor had we ever mentioned her father, Olaf.

Supposing I tell the truth (and this I should be willing to affirm with my oath), I think this dream of a little child is rather remarkable.

As before said, it practically excluded the possibility of little Mjallhvit ever having heard anything about Mjallhvit in spirit land. Had she done so she would most certainly have spoken of her. And the strongest evidence that the dream did not arise from any knowledge of the departed Elin Groa is that the person in the dream says, "*Mjallhvit, Olaf's daughter.*" Never could anybody call her in that way. Fancy a spirit named "Sunbeam," who happened to have a father named Hopkins, calling herself "Sunbeam Hopkins." That would be just the same. I am inclined to believe nobody ever thought of her in that way. Just for that I think the dream is interesting, and thought-transference is a very improbable explanation. It seems to me to have been a deliberate attempt to exclude this explanation and give a good proof of survival. If it had been an isolated fact I should certainly not assert anything. But together with other evidences I do not hesitate to express my conviction that it is one of the many examples of spirit intercourse.

Borgarnes, Iceland,  
October 22nd, 1917.

K. R. LINNET.

If you desire faith—then you've faith enough.

—BROWNING.

## SIR ARTHUR CONAN DOYLE ON THE NEW REVELATION.

Sir Arthur Conan Doyle delivered his now famous address, "The New Revelation," to a large audience, which included many persons of distinction, at the London residence of Lord and Lady Glenconner, on the 5th inst. The address, although not identical with that delivered by Sir Arthur at Suffolk Street last month, was very much on the same lines. On this occasion he emphasised the importance of psychic phenomena as the only reply to materialism, and he foresaw a tremendous development for the whole subject of Spiritualism in the future. Those who had received proof positive of the reality of the unseen world were nowadays bound to state their beliefs to those in trouble. It was their duty to put the facts before the bereaved. At the same time he deprecated the idea that it was necessary for every person to make his own investigations. Those who had lost their dear ones might very well be allowed to try and communicate and thus receive the consolation they needed. But generally he thought the question of investigation was better left to trained minds who would be able to establish the facts on the same basis as other facts of existence which we all accepted without question. And he strongly advised his hearers to get away from the phenomenal side of the question and study its religious aspects.

The address was listened to throughout with profound interest, many of its salient points being received with applause.

At the close SIR WILLIAM BARRETT, having expressed the acknowledgments of the audience to Lord and Lady Glenconner and to Sir Arthur Conan Doyle, referred to the question of religion which had been dealt with in the address, in allusion to his statements on the subject in his (Sir William's) latest book, "On the Threshold of the Unseen World." His own attitude was that of Mr. F. W. H. Myers, that Spiritualism proved the preamble of all religions. When one spoke of religion it all depended on what was meant by the term. To him it signified more than the question of a life after death; it meant such a life as might be lived on this side of death—a life of self-surrender, of the consciousness of God; a life revealing itself in love and service to others. Eternal life meant a higher life and not merely a life of duration beyond the grave. Spiritualism helped religion by removing some of the obstacles which barred the way of those who could not without it recognise the existence of a spiritual world, and, as such, it was an avenue rather than a goal. It was one of the roads to Religion and not a religion in itself.

## "THE UNSEEN WORLD."

The correspondence under this heading which has been proceeding in the "Sunday Times" during the last few weeks was brought to a conclusion in that journal on Sunday last. Two letters are published, one from Mr. M. Johnson, of St. Cecilia's, Beckenham, who gives an interesting extract from page 264 of "Reminiscences of My Life," by Henry Holiday, the artist. It deals with a case of materialisation, the mediums being two seamstresses from Newcastle. The phenomenon was made the occasion of an experiment, one of the girls being clothed in a sack, placed in a cabinet and seated on one of a pair of scales. When the materialised figure appeared it was seen that the medium had lost half her weight, which was immediately restored when the figure disappeared. The séance is stated to have taken place at the house of Mr. Arthur Balfour. The other letter, from "Agnostic," states the writer's conclusions as an investigator, that psychic phenomena are real; but beyond that he cannot go. He has found himself at an impasse. The entities who communicate are quite "unable to convey to your understanding the conditions of a non-physical life—it is like trying to explain the fourth dimension." We admit the obstruction—it has long been recognised by psychical explorers; but we have a firm conviction that as we press on it will be found like the seemingly impassable wall of which Schopenhauer, wrote, to dissolve into mist as we advance. For there is no turning back, and as we must go forward the obstructions must needs give way before us.



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## RECTIFICATION.

It was the conclusion of a thinker of the past, who saw that life is greater than logic, that there was something to be said for error. It had its uses. Doubtless he saw that some forms of truth have to be cradled in illusions and wrapped about with fairy legends until they are strong enough to stand forth undisguised. And certain it is that error in one direction is an excellent counterpoise to error in another. When the world was beginning to settle down stolidly to the idea that death was the end of all men and all things, that matter was the only reality and the whole Universe the product of forces without intelligence or purpose, that "play of opposites" which keeps life in perpetual poise brought about a reaction. It took the form of psychical phenomena, and for a time the dull denials of Materialism were answered by the affirmations of Spiritualism, carried at times, it seemed, almost to the confines of insanity. Everything that could not be at once understood in the manifestations was put down to spirit agency with an indiscrimination truly magnificent. The floodgates were opened and things good and bad alike poured forth in a general jumble—messages noble, dignified and inspiring came cheek by jowl with communications that were little else but dreary and pretentious balderdash. All were regarded by the untrained minds operating in the new field of discovery as "spirit communications." Anything weird, sensational, *bizarre* was proudly held up as a revelation from the unseen world. There was a disposition to overlook the sane and reasonable side of these things as being too prosaic, too much akin to mundane philosophy. Imagination ran riot, and wild statements, grotesque theories, and absurdities of all kinds grew luxuriantly on the newly-turned soil. The enemies of "the new revelation" had then an easy task. It was merely to stick a mental pitchfork into the rubbish that overlaid the realities and proclaim it to be a fair sample of the kind of stuff by which the followers of the "new superstition" were deluded. But in the meantime precise thinkers, minds of balance and judgment, were concerning themselves with the matter. They were not long in discovering the real state of the case. It was not a gigantic imposture, a monstrous delusion which had seized upon the minds of their fellows—it was merely the extravagant overstatement of a spiritual reality nicely calculated to balance the equally extravagant overstatement of the materialistic idea. And these reasonable onlookers were quick to detect the flaws in both positions. In the meantime there had been a

general growth of perception and discrimination unnoticed by some of our opponents who have wakened up lately to the mortifying discovery that it is necessary to be accurate. Aforetime it was only needful to say something—whether true or false it was no matter—that should damage the Spiritualistic position. Anything, however reckless and slanderous, was good enough. That is the case no longer, as certain rash adventurers are now discovering with pain and confusion. Their methods are beginning to recoil upon themselves. There is a demand for precise statements whether for or against the question.

While this lesson is being rudely enforced on the critics of psychic science we may well take it to ourselves. The laws which direct the course of human evolution have done their work and brought into human life things new, strange and chaotic (although really as old as life itself) in order that they may be sifted, classified, and co-ordinated with all the skill at our command. It is a question now less of discovery than of rectification. Already we have a large residuum of evidences which are proof against the most rigorous analysis. These accumulate all the while under the methods of accurate observation and accurate statement. The time has come for precise adjustments, since those who wait for our message, having cast in their lot neither with us nor with the opposition, are becoming ever more critical, and are showing themselves as impatient of reckless and slipshod methods on one side as on the other. In physical combat one "weapon of precision" is more effective than a hundred of the clumsy engines of war used in the past. It is exactly the same in the intellectual arena where one precise statement can easily over-match a multitude of strong but blundering assertions.

We have come, in short, to the time when rectification is necessary. Every statement and every conclusion put forth must be tested by experience, and thus carry with it its own proof, for a truth convinces by its presence. It appeals to the intuitions which instantly detect a falsity without always being able to say in what it consists.

## NOT LESS, BUT MORE ALIVE.

That the passing of the old ideas of death is most evident among those who are brought into closest touch with it is illustrated by a letter, a portion of which was quoted in the "Daily Mail" of the 4th inst. It was written to the mother of a gallant young officer who died for his country in France, by a comrade who was blinded in battle. Referring to the men who were killed beside him in the explosion which deprived him of his sight, the writer says:—

I'm sure they're not less alive, but much more alive, going on with finer and more fascinating work, with greater scope for development, clearer understanding, and less to bewilder and hamper them. Things must be better in the next stage, and—freed from all the clumsiness of matter—we must have finer powers to work with, and keener enjoyment. If—found something to enjoy in every minute here, we needn't doubt that he is doing so there.

Matthew Arnold, long ago, in "Rugby Chapel" said some fine things about the next stage, and Rupert Brooke, who was my first school friend, had some wonderful lines in one of his sonnets, where he says that we shall

Learn all we lacked before, hear, know and say;  
What this tumultuous body now denies,  
And feel, who have laid our groping hands away;  
And see, no longer blinded by our eyes.

The grief and the loss are only for those left behind, and it is good to remember that the long lapse of time before we are together again is also on this side only. For time only belongs to this stage, and even here its existence is rather unsubstantial, for an hour under some circumstances passes as quickly for us as five minutes under others. So that the intervening years before he meets you again may not exist at all for him, but that day may follow straight on.



## DR. CRAWFORD'S EXPERIMENTS: AN ILLUSTRATION.

### THE CLOTHING OF SPIRITS FOR PHYSICAL PERCEPTION.

[The following remarkable record of a personal experience reaches us from the editor of a provincial newspaper.]

The profoundly interesting phenomena resulting from Dr. Crawford's experiments in psychic force and its methods of development have set me thinking upon a very remarkable personal experience which I had some eight years ago. I have been especially impressed by his statements with regard to pressure and weight, and the abstraction and re-absorption of a force of intangible subtleness, yet still measurable, from the medium and back to her. This force, whatever its nature may be, appears to be incorporated in the human body, and seems to me to be the reservoir from which the spiritual entities derive their material—the term may not be exactly apropos, but it will convey what I want to express—for building up their forms for physical perception.

The most fascinating of all my experiences of psychic phenomena was the witnessing—and in the light of the Crawford phenomena being a party to—the integration and disintegration of a spirit form. My wife passed over to the other side in the spring of 1905. Previous to that event I had taken no interest in Spiritualism, and was a disbeliever in the phenomena claimed for it. But my wife, who lost the power of speech and was unable to express or convey any final wishes a few hours before the issue, had scarcely been laid in her grave when I began to have strange happenings which compelled my serious attention, and before two months had passed I received overwhelming evidence of personal survival and the endurance of memory.

One day in the autumn of 1911 two very old friends, a lady and a gentleman, called at my house in the country on their homeward run from a holiday and stayed the night. Our conversation rambled over the events of years in which my wife was always a figure. We retired [at 11 o'clock. I had extinguished my candle and was adjusting bedclothes when I observed a peculiar bright orange light about the size of an ordinary candle flame by the bedside; it passed slowly down and beyond the foot of the bedstead and came back again. There was this peculiarity about it, that when passing in front of a wardrobe mirror there was no reflection. Arriving opposite me it disappeared, and I lay down on my right side, watching for its reappearance until I fell asleep. I was awakened by hearing the hall clock below strike one. I then turned over to my left side, adjusted the bed-covering over my shoulder, and settled down to sleep again. Suddenly I was conscious of a strange pressure on my shoulder and back, which increased to such an extent that I turned my head round to see whether any person had secreted himself in the room and was pressing me down for some purpose. It was as though a strong man had gripped me by the shoulder and was exerting great pressure. I was not only wide awake, but somewhat alarmed for the moment, and was on the point of calling out.

At that moment, however, while peering into the darkness I felt a very cold current of air blowing in my face, and almost at the same instant became aware of a mass of pearly vapour at the bedside before me, and I mentally exclaimed, "I am going to see this thing through." The thought had hardly passed from my brain before I perceived the dim outline of something emerging through the vapour, and it quickly assumed the form of a face. In less time than it takes me to write, the face became perfected, revealing my dear wife, and in another second the vapour had all disappeared, and there stood my wife before me, as perfectly as I had ever seen her in natural life. She appeared in a favourite silk dress and wore a carved floral brooch which was a birthday gift from me. She smiled and her eyes were filled with animation as if she felt pleased at having at length accomplished a long desire to appear to me. I was filled with joy. "Oh! my darling," I said, "thank God for this, thank God for this!" With that she turned and moved with a gliding action, not stopping, down that side of the bedstead, around a small couch at its foot, and up the

other side towards me. I sat up in bed as I watched her motion. She turned her face full upon me, and it was suffused with a beautiful smile which I shall never forget. I said to her, "I am so glad. I never saw you looking better in your whole life." The room seemed to be filled with a lovely mellow light which brought all the details into perfect distinctness. She came up to the end of the dressing-table, still covered with many of her toilet things, and laying her right hand upon it, stood looking at me. I now asked her to take my hand in hers. She moved towards me, and I leaned towards her and held out my hand. She came up and slowly brought both her hands towards my own. "Now," I said to myself, "I shall feel her." Still looking me full in the face with the tenderest smile all the time, both her hands clasped mine. As they closed, in my surprise at being insensible to the touch, I said, mentally, "I don't feel anything." In another second the spiritual form began to disintegrate and I saw it fall to pieces and disappear, not with a sudden instantaneous vanishing, but like the vision of the ancient Etruscan tomb which vanished before the explorers as the sunlight impinged upon it, and I was again in darkness.

After the remarkable demonstrations of psychic thrust and pull by Dr. Crawford's experiments, I suggest that the extraordinary pressure which I felt at the beginning of this beautiful phenomenon was due to the withdrawal of the substance required by the spiritual entity to clothe herself in a form perceptible to mortal vision from my own body, and that when the spiritual hands clasped my own in perfect contact, though insensible to me, it was re-absorbed into my own system and the spirit became invisible. The source of the force appears to be the same—in the human body. I do not know whether I may be in some degree mediumistic or not, but rappings are as familiar to me as the striking of the clock, and I always recognise those of my wife. Now I have others, equally as distinct—those of my son who fell in the first battle of Gaza.

M. T.

## THE EARL AND THE SPECTRE.

By H. P. N.

I take the following remarkable story from "Memories of Sixty Years," by the Earl of Warwick (Cassell & Co., 1917):—

My father, though a very delicate man and much confined to the Castle when his health permitted him to stay there, never saw any apparition of any kind and was decidedly sceptical.

But once when he was away from Warwick, staying for his health in furnished rooms at St. Leonards-on-Sea, he had a very curious experience, and one that affected him considerably. He had gone to sleep one night rather early, and awakened at midnight to find a soft, mysterious light in the room—a pervasive glow that seemed to come from nowhere and to embrace everything. It lit the end of his bed, where there was a skeleton figure partly draped with a red scarf, and holding what looked like a javelin. As my father gazed, the figure poised and threw the javelin. It passed through the wall above my father's head. Then the glow faded, and he fell at once into a deep sleep until his valet arrived with his hot water and to draw the blind. He noticed at once that the man was looking very perturbed, and asked him what was the matter. "Something very sad, my lord," was the reply. "The landlady's daughter, a young girl who sleeps in the room next to this, died suddenly in the night." To me the special interest of this strange story, which I had from my father's lips, lies in his eminently practical nature and mind. He had no fancies, he would not have permitted himself to indulge in any; sane, sober and serious, the supernatural had no hold on him, and yet, while the haunted Castle could tell him nothing, he had this strange and inexplicable experience in rooms at the seaside. I have learned to believe that if you are susceptible to influences and manifestations, Warwick Castle can supply all you need, while if you are not responsive, you can pass the quietest of days and nights even in the oak bedroom that spirits are said to favour. My own inability to see things has occasioned me no regret.

If the above occurrence was not due to a chance dream (which suggestion hardly seems satisfactory), what is the explanation? Did his lordship's subconscious mind in some way become aware of the death, and proceed to the elaboration of a dramatic vision symbolical of the event?



## IS A NEW RELIGION NEEDED?

BY BERNARD H. SPRINGETT.

Let me at once utter an indignant "No" to the above query, and thereby set an affirmative and positive seal of assurance on what, as a Freemason and mystic, I feel inspired to write as a reply to the numerous problems and suggestions that seem to be troubling so many of your readers at the present time.

On the occasion of the reading of that most important and instructive paper at Suffolk-street by Sir Arthur Conan Doyle in October last, Sir Oliver Lodge gave us a right key to the problem of the moment, when he boldly asserted that it was in "Churchianity," not in Christianity, we must hope to find improvement. For Christianity is still, as it ever has been and ever must be, a perfect realisation of union with God through Christ, to all faithful and true hearts, content to accept its original simple teachings of love, reverence and belief, unsullied by any of the ancient or modern additions and attempted introductions of matters of ritual, matters of individual construing of forms of doctrinal belief, which must be as displeasing to the Almighty Father of all as they have been, in all ages, distressing to the faithful and humbler followers of inspired teachers who have placed adoration and worship before ritual and doctrinal disquisitions.

Does any real believer in the existence of a Supreme Deity, into whose presence we shall eventually enter, venture to think that when we pass out of this plane to the next we shall only find there men of our particular form of worship?

My education in Freemasonry, the oldest form of religious teaching that I am acquainted with, has led me to believe, as the only fundamental preparation for eternal life, in the first and last clauses of the Apostles' Creed, leaving all other questions, beyond the existence of a supreme Deity and the immortality of the soul, as matters of opinion, helpful to salvation, but not absolutely and dogmatically essential.

Now a belief in those two great principles is one which has been understood and practised by the ancient Egyptians, Aztecs and other Asiatics who left their mother Continent, Buddhists, followers of Confucius and Zoroaster, Jews and Mahometans, right down the ages, and not alone by the races which have accepted Christianity.

Will any sane person doubt that the Kingdom of Heaven, or by what other name he prefers to call it, which he is himself striving and working to reach, will contain many just and devout souls who passed over without ever having so much as heard the name of Christ, much less gained any knowledge of His teaching of the Gospel of Love, though we feel sure that they have since had full opportunity given them of acquiring that knowledge?

Those who have examined into the most ancient forms of the religion of Egypt will agree with me that the original precepts contain a definite foreshadowing of the Gospel of Christ, just as the death of Osiris foreshadowed plainly the death of Christ on the cross, while none can doubt the full and perfect belief of the Egyptians in the doctrine of the resurrection. But each succeeding generation of Egyptian priests found it necessary, apparently, to bring into the simple grandeur of the old belief a mass of ritual, secret and profane rites, hideous debauchery, immorality and vice.

What percentage of those who condemn freely the later evils of Buddhism, and the misconceptions of the teachings of the Buddha, to conform to the requirements of weak human nature, would thereby affirm that Buddha was not an inspired messenger, or that his message was to blame?

Similarly, was Mahomet really the false prophet that so many persons who themselves profess a Christianity they never attempt to follow would have us believe? Has one in a thousand of those who condemn the teaching of Mahomet ever read the Koran, and decided for himself whether it is the teaching contained in that book, or what has been read into it and deduced from it, that is opposed to the teaching of Christ?

Right down the ages, since man was created, the way of

salvation, the path of return to God, by the help of a mediator, has been within the grasp of the faithful, the meek and the humble followers of all religion which teaches belief in an Almighty Father. But inasmuch as it was essential to God's own conception of an ideal man that he should have a certain share in the working out of his own salvation, so has it seemed impossible for errors and false doctrines to be eliminated whether the religion for the moment is that of Egypt or India, Judea or China, Arabia or Western Europe.

The simple teaching of Christ, the Divine Master, has been just as despised and rejected, added to and subtracted from in individual attempts to improve upon its grand first principles as that of the teachers who preceded or followed Him. Romanists and Protestants, Churchmen and Nonconformists have alike been switched off into doctrinal questions and controversies, utterly unimportant, and only provocative of schism, doubt, and cold indifference.

A change must come, is at our very doors. Through the lifting of a portion of a veil, so as to permit of more direct influence and instructive guidance from our friends who have passed over, Spiritualism, if it is preferred to call it by that name, is being permitted by an All-Wise God to assist its older co-worker, Freemasonry, in breaking down barriers, pointing out errors, and leading men through Christ to a closer union with God.

Spiritualism, if used aright, is not a new religion. No new religion can be wanted, since Christ came and showed us the way to Eternal Life. Spiritualist teaching, with the glimpses it is being increasingly permitted to give us of a life beyond the grave, is the keen handmaid of Christianity, not its opponent or attempted replacer. But Spiritualism, like all other forms of religion, is closely beset by its false teachers, with their unnecessary and objectionable ritual, satisfying only the cravings of ignorant, uninspired, and wrongly-ordained ministers and a certain class of over-emotional, unreasoning followers.

Discrimination, complete self-control, and a pure and simple faith in Christ, the Divine Teacher, are necessary if we would take advantage of the lifting of the veil, and ensure that our progress in spiritual knowledge shall be blessed and helpful to ourselves and to those around us.

## DOMINIC AND THE DOMINICANS.

Of the series of lectures on "The Origin of the Monastic and Mystical Orders" which Mr. W. J. Vanstone has been delivering at the Rooms of the Alliance, perhaps the most eloquent was that in which on the 6th inst. he dealt with the Dominican Order and its founder. The story well illustrated the apparently contradictory aspects of a man's character for which devotion to a narrow, intolerant creed may be responsible. Domingo de Guzman, better known as Saint Dominic, was born in 1170 at Calahorra, in Castilla la Vieja, Spain, and was educated at the University of Palencia. Ascetic in temperament and ardent in disposition, he combined a violent hostility to heretics with absolute personal unselfishness, an example of which was afforded at a time of famine, when he sold not only his furniture but his cherished books in order to relieve the distress. Having joined the clergy he soon made himself known as a fervent preacher. His zeal becoming inflamed by the progress of the Albigenses, he proceeded to the south of France to effect their conversion, but as the arguments employed by himself and his followers failed to achieve their purpose he conceived it necessary to adopt other methods, and in 1208, with the papal legates, he obtained the permission of Pope Innocent III. to hold courts to try individuals suspected of heresy and inflict upon them any penalty up to capital punishment. (This was the origin of the Inquisition, though that court was not formally established till 1223.) In 1209, at Dominic's instigation, the Pope proclaimed a crusade against the Albigenses, in which many thousands of these so-called heretics were slaughtered. In 1215 the order of Preaching Friars (afterwards called Dominicans), which Dominic had already practically founded, received the Pope's formal recognition. It was



based on the rule of Augustine under which its members could possess no property or income. Dominic is stated to have performed many miracles, including raising the dead to life. He died in 1221. Mr. Vanstone proceeded to give an account of the subsequent history of the Dominicans, who were known in England as Black Friars and in France as Jacobins, of their hostility to the Franciscans, and of the power which the two bodies exercised in Church and State from the thirteenth century onward.

#### EVIDENCES OF A HUSBAND'S RETURN.

Mrs. A. L. Robertson, of Tunbridge Wells, sends us a very striking piece of testimony to the genuineness of the mediumistic powers of Mrs. Mary Davies. Mrs. Robertson, who lost her husband last April, was, after some months' interval, persuaded to see Mrs. Davies. By what will be seen was a strange coincidence the appointment was fixed for July 19th at 2.30 p.m. The two women had never met before, and Mrs. Robertson is sure that Mrs. Davies could have known nothing about her or her husband. We quote our correspondent's account of what occurred:—

After a few quiet moments, Mrs. Davies described my dear one quite accurately and said he was standing by my side and was pointing to the clock, saying, "Tell her to look at the clock." I knew instantly why he said this: it was to remind me that at that same hour and date thirty years before he had asked me to be his wife. Mrs. Davies knew nothing of this, and I did not explain it until the end of the interview. She went on to say, "He now opens his arms and takes you in his embrace, and places your head upon his breast, and he says" . . . then followed the words he had used to me thirty years before, which I feel are too sacred to be given for other eyes to read. I was much impressed, but even then could not realise it was truly the spirit of my dear one who was by me, and visible to Mrs. Davies. She then said, "Now he shows me something which I cannot at all understand. He is by a table which is covered with large pieces of white paper, all full of small holes." "Oh," I exclaimed, "that is to prove to me that it is he, himself, who is here, because during the last year of his life he was a great invalid, and had to give up all his mental studies, and so amused himself by cutting music rolls for the Angelus piano-player. I have one hundred and seventy rolls, all cut by him with a small knife from the musical score. This is such a unique possession that he feels it is the best proof he can give me of his presence with us."

I will not trouble you with anything further; this will be sufficient to convince any open and unbiassed mind that Mrs. Mary Davies is not a bogus medium.

#### THE LATER ÆSOP.

##### THE IMBECILE AND THE PHILOSOPHERS.

In a certain town an assemblage of Transcendental Metaphysicians met continually to debate the great Riddles of Existence. On a day the problem set was an Exceedingly Subtle one—a Hyperabelian Question upon which great issues were said to turn. It ran thus: "If 1 and 1 are put together is the answer correctly stated as 2 or 11?" On this knotty point they disputed for hours to the awe and admiration of all the Ordinary People privileged to hear them. There was only one exception in the person of a Man of Defective Mind who looked on with such an expression of Utter Perplexity that his neighbour inquired whether he was thinking about the Problem. "No, indeed," said he, "for there is no problem that I can see, except for learned men. I was only wondering why it is that people call me an Imbecile."

D. G.

THE JENNENS' MEMORIAL INSTITUTE. — Owing to the absence of Miss Jennens from London, the Jennens' Memorial Psycho-Therapeutic Institute, 14, Osney-crescent, Camden-road, N.W. 5, will be closed until January 15th. Since it was opened in August last, one hundred free treatments have been given at the Institute, in all cases with highly satisfactory results. The late Mr. Jennens could not have his memory perpetuated in a way more in accordance with the character of his life and work.

#### CONTEMPORARY OPINION.

In the November issue of that excellent monthly, "The Future," we find among the "Notes" some allusions to psychical research, which the journal treats in a respectful spirit. After remarking that "without an assurance of life after death, many a member of the human family would commit suicide under the conditions which man's inhumanity to man imposes upon us," the writer observes:—

It is not a question of rewards and punishments, not a question of the suffering poor and the ill-treated of this world coming into their own in the next; belief in such a scheme of things is dead in most of us. But it is a question of the existence and persistence of a personal spiritual self (that functions through the flesh temporarily only for the term that is called "life") when the mortal coil of the body has been thrown off. . . . We may glibly talk about spooks and frauds. Fraudulent persons exist everywhere, and psychical research knows them well in the form of mediums. The history of Christianity is full of frauds approved by the Church. The illustrious beggar carrying on his body the *painted* (wound) marks of the Christ or of Martyrs was encouraged by monks and unscrupulous professors of Christianity. A thousand tricks have been employed consciously by the Church's adherents to impose upon the credulity of the multitude, but some great truths of Christianity stand fast, nevertheless.

We have written at some little length on the subject, because it would seem that the war has thrust upon us the duty of reconciling science with religion. Physical science without religion is German barbarity; physical science hand in hand with religion should bring about, if not the millennium, conditions of life calculated to render happy a fleeting existence.

#### NATURAL LAW AND THE SPIRIT WORLD.

N. G. S. writes:—

In his list of questions and answers (p. 378), Sir Oliver Lodge makes a suggestion, which is not quite unfamiliar, to account for the fact, which seems to disturb many people, that the spirit world is described as very like our own, and in some ways surprisingly unspiritual. He says that after death we shall be ourselves: therefore, we shall interpret our new (etherial) world in terms of our present material surroundings. Hence, if we see houses and trees there, it will not mean necessarily that the houses and trees really exist, but that something exists which we interpret as houses and trees. Anyhow, he says, the "thing in itself" cannot be known to us on either plane: it is all a matter of interpretation. When the optic nerve is stimulated, no matter what the stimulus may be, we interpret it as light, that being the nature of the optic centre. The spirit presumably has optic centres; therefore he sees—trees and houses!

It appears to me that this argument is in the mode known as the *non sequitur*. The theory, moreover, requires us to believe that our senses here give us no true picture of the external world, but a picture which is merely a more or less arbitrary interpretation of certain stimuli, of the true nature of which we are quite ignorant. That our senses give us no knowledge of the ultimate structure of matter one may readily admit; but when we are asked to believe that the houses we seem to live in and the trees we seem to cut into planks may have no real existence as such, we are entitled to ask in turn for some further elucidation of his theory, which Sir Oliver applies both to this world and the next. In the light of the theory it is rather puzzling to find him referring to eyes and retinas as though he were sure, at any rate, of *their* existence!

#### PSYCHICAL PHENOMENA AND RELIGION.

The Christmas number of "The Christian Commonwealth" contains, among other good things, an interview by its special commissioner with Sir Arthur Conan Doyle on the subject of "Psychical Research and Religion," in the course of which Sir Arthur said, regarding the religious truths conveyed through the phenomena of Spiritualism:—

The humbler phenomena have little connection with the creed of Spiritualism. They are a device of the Great Designer, by which public attention is drawn to the matter. The higher phenomena, such as automatic writing and trance speaking, have certainly much to do with religion. They are the means by which the truth comes through. But I may add that the truths seem to me to commend themselves by their own intrinsic worth. They are the one line of thought which makes Christianity reasonable to me and to many more.



## THE REV. WALTER WYNN'S EXPERIENCES.

The "Young Man and Woman" for December contains a further instalment of the investigations which the Editor, the Rev. Walter Wynn, is making into the phenomena of Spiritualism. He believes that the phenomena are real and that they prove the existence of an after life; for while many of them are undoubtedly accounted for by the subconsciousness of the medium or sitter, others can only be explained by the survival of human personality. It will, in Mr. Wynn's opinion, prove of the greatest value for the Psychical Research Society to continue its work, but he holds that all investigation should be limited to experts as he has had "incontestable proof" that "wicked and lying spirits can and do communicate." After expressing his gratitude to Miss McCreadie and Mr. Vango for the great assistance they have given him he reports two very good test cases—one being a message through Miss McCreadie from a former deacon of his, the medium giving accurately both the Christian and surname of the communicator; the other, a table-tilting message through his own mediumship from his son Rupert Wynn, imparting a piece of information of which Mr. Wynn was ignorant at the time but which he afterwards found to be correct. He then proceeds to narrate as warnings to the unwary three cases of a type very familiar to experienced Spiritualists—the first, a manifestation of the presence of an unhappy spirit seeking to escape from the burden of its misery, the second an instance of the urgent need on the part of students of psychic phenomena of keeping a level head, and the third what appears on the face of it to have been a genuine case of impersonation and falsehood on the part of a control. Mr. Wynn, in conclusion, announces his intention of issuing the whole of his experiences in book form under the title of "Rupert Lives: Proof of Human Survival."

## HOW NOT TO INVESTIGATE.

Assuming the investigator to be in relation with a spirit of whose integrity, wisdom and power he has satisfied himself, as it is his sacred duty to do before trusting to his keeping the mighty interests that are at stake, then he will have to consider that this intelligence has his plans and methods, with which he can only slightly interfere. He will be forced to decide whether he will allow evidence to be produced at the will of the controlling spirit: whether he will consent to remain, to all intents and purposes, the passive recipient of what is vouchsafed; or whether he will dictate his own conditions, prescribe what he wishes to be done, refuse what he does not understand, and so place himself in relation with some lower intelligence who will bow to his will. He may be well assured that the very fact of his being able to command and subjugate the intelligence that should guide and teach him is proof that he can learn nothing from so complaisant an instructor. He has driven away the spirit that could elevate, and has attracted one over whom he can lord it. It is to the latter course having been so frequently adopted that I trace much of the disfigurement and defilement of our modern Spiritualism.

"M.A. (OXON.)" in "Spirit Identity."

## A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 17TH, 1887.)

The following startling statement is made in a perfectly matter-of-fact way by the "Church Times." I had no idea that the English Church Union was a Spiritualistic society, but apparently it is and a highly successful one too:—

Another admirable innovation is the yearly celebration which the E. C. U. has established for its deceased members. This was held on Monday at St. Mary Magdalene's, Munster-square, and was very largely attended.

The Newcastle "Weekly Leader," a provincial journal of the first rank, has commissioned Alderman Barkas to contribute to its columns a series of articles detailing his thirty years' experience in the investigation of the phenomena of Spiritualism.

—From "Jottings."

## LETTERS TO THE EDITOR.

## Dark Seances.

SIR,—I have just heard that Mrs. Wriedt's sight has been damaged by giving dark seances and am told that such are a great strain on the eyes. I think this might easily be averted by a few simple precautions.

In my own astronomical observations with a powerful telescope, if faint details are to be seen and drawn, then one must prepare the eyes by sitting in a very subdued light for some while before attempting to use the telescope, and then in actual darkness. Going from sudden light into total darkness, or from darkness into a brilliant light, is extremely bad for the eyes—and the observations!

The same must apply with far greater force to dark seances both for the "direct voice" and materialisations, or, indeed, any exhibition of psychic power. We are told that light has a disintegrating effect on the particles, drawn from the mediums and sitters, which go to make up the spirit-voice or form. Hence if the lights be turned up suddenly after a dark seance, these particles are dissipated and cannot return to the medium. As a consequence, he or she loses some of the vital force, and the strain on the nerves must be very great.

All danger could, I think, be avoided by subduing the light gradually before the seance commences, and turning it on still more gradually after it has ended. A fairy light, night-light (well shaded), or a dark lantern would have the desired effect. The sitters would not find the darkness so intense if their eyes were prepared beforehand, as I have suggested, and certainly there would be far less strain on the nerves—without considering the comfort of the spirit-friends, who must find a sudden illumination very trying.

We should do all in our power to shield the medium from harm, and not treat her as if she were a lifeless machine able to bear any sort of usage.

I should like to know if at any "direct voice" seance a gramophone record of a spirit's voice has ever been successfully taken. This should be possible, as the sounds are all objective.—Yours, &c.,

IRENE TOYE WARNER, F.R.A.S.  
(Société Astro. de France, &c.)

"Ardagh," Horfield Common West,  
Bristol.

November 30th, 1917.

[Not all of Mrs. Wriedt's sittings are given in the dark. We have heard the "direct voice" through her mediumship in the daylight. But this, of course, does not affect the validity of our correspondent's argument.—Ed.]

## THE ROMANCE OF SCIENCE.

Radio-activity is an explosion of great violence, the energy exerted is millions of times more powerful than the highest explosive substance yet made in our laboratories. One bomb loaded with such energy would therefore be equal to millions of bombs of the same size and energy as used in the trenches. One's mind stands aghast at the thought of what would be possible if such power could be used for war purposes. A single aeroplane, let alone an airship, would carry sufficient to annihilate a whole army or lay the biggest city in ruins with the death of all its inhabitants. On the other hand, if used for economic purposes power could be so easily obtainable and in such quantity that the productive capacity of the world would be enormously increased; there would be no more poverty, no more starvation; food would be so abundant and all other amenities of living so easily procurable, that the conditions of a millennium would be experienced; the present disproportionate difference between the rich and poor would disappear, money would lose its value, therefore its charm and temptations, and all causes of quarrels between classes and strife between nations would cease to exist.—"From the Watch Tower," by Sydney T. Klein.

"THE NEW REVELATION."—A full report of Sir Arthur Conan Doyle's address on this subject, delivered at 34, Queen Anne's Gate, on the 5th inst., is appearing in "The Christian Commonwealth," commencing on the 12th inst.

By the kindness of Dr. Abraham Wallace we have secured a few of the remaining copies of his address to the L.S.A. on December 3rd, 1904, entitled "Jesus of Nazareth and Modern Scientific Investigation," which was referred to by Sir Arthur Conan Doyle in a recent interview reported in "The Christian Commonwealth." These can be supplied at the price of 6d. each (7d. post free) on application at this office.



# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,928.—VOL. XXXVII. [Registered as] SATURDAY, DECEMBER 22, 1917. [a Newspaper.] PRICE TWOPENCE.  
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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research. Social Gatherings are also held from time to time. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for "Talks with a Spirit Control" and to the meetings on Thursday, all of which are held at the rooms occupied at the above address.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychical phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in LIGHT, and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of nearly three thousand works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance. Members are entitled to three books at a time, Associates one. Members who reside outside the London postal area can have books sent to them free of charge, but must return them carriage paid.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum. A payment of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle subscribers to a copy of LIGHT for a year, post free. Inquirers wishing to obtain books from the Library without joining the Alliance may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

\* \* Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

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## The Christmas Holidays.

The offices of "LIGHT" and the London Spiritualist Alliance will be closed on Friday evening, 21st inst., and re-opened on Thursday, the 27th.

## NOTES BY THE WAY.

In the Christmas Double Number of the "Strand Magazine" Sir A. Conan Doyle gives some interesting "personalities" about Mr. Sherlock Holmes, from which we gather that many people have the impression that Sherlock Holmes is an actual person—a conclusion distinctly complimentary to the creator of that character. Accordingly problems have been submitted to him from the real world. One of these was "rather upon the psychic plane." It came from a lady who had been given a curious old ring, snake-shaped and of dull gold. This she took from her finger at night. One night she omitted to do this and "had a fearsome dream in which she seemed to be pushing off some furious creature which fastened its teeth into her arm." She awoke with a pain in the arm, upon which appeared the imprint of a double set of teeth. After that she discarded the ring for some time. When she put it on again the strange nocturnal experience was repeated, and the ring was destroyed by being dropped into the hottest corner of the kitchen range. It is, as Sir Arthur remarks, an interesting little problem. We know the phenomena well enough under the names of psychometry and the stigmata; but who can explain them? In the same issue of the "Strand" Sir Oliver Lodge is the author of the first of a series of papers by the most eminent scientific men of the day dealing with the question, "What is likely to be the next great discovery or invention?" Sir Oliver suggests a reply by discoursing of the utilisation of Nature's more secret stores of energy—intra-atomic and etherial.

paratively small compass the work covers an extraordinary range of subjects, all connected more or less with its main thesis. It discusses Religion in all its fundamental aspects, treating also of spirit communion, reincarnation, Karma, Theosophy, Christian Science and other modern cults. Finally we have an impressive statement of the author's views concerning the Religion of the future, in the nature of a general prophetic forecast. Throughout we are struck by the well-balanced judgments, the judicial impartiality, with which the various religions and allied movements are reviewed. Withal there is, what is equally important in such a review, a high degree of insight and sympathy.

Here are some of Mr. Colville's conclusions looking to the future of religion:—

If religion is to continue to exist in any organised forms [it] must be so intensely practical and unmistakably serviceable on its practical side that it will be impossible for any sane lover of social righteousness to complain that the Church is an indifferent force where social integrity is concerned. More and more are thoughtful persons coming to agree in large measure not only with Matthew Arnold, but also with Thomas Huxley, who, though an avowed agnostic, saw in an established Church a possible engine of social righteousness of tremendous power, provided that the Church lived up to its possibilities for conserving and directing energies directly bearing upon our pressing social and industrial problems. . . .

We shall look in vain for any definite revelation from the higher spiritual regions until we once for all turn away from the contentious wrangling of ambitious men and women who love arrogant rulership and still seek to compel the world to bow to their haughty declarations of assumed infallibility.

It may be mentioned as an example of the extent of Mr. Colville's survey that even the remarkable doctrines of Pastor Russell come under discussion. The book ends with a sentence the deep truth of which is often obscured by the triteness of the metaphor, "All trees must and will be judged finally solely by the fruits they bear."

\*\*\* To all our readers we offer heartfelt wishes for the best the Season can bestow. If the New Year bring us not an honourable Peace, then may it give us all Courage, Calmness and Confidence to endure the worst that may befall.

## THE ALLIANCE AND ITS WORK.

The late Mr. W. J. Colville was widely known not only as an eloquent speaker but as the author of several books on mental and psychic subjects. Shortly before his death, a year ago, a new book from his pen was in course of printing. This book, necessarily delayed, has now been published by Messrs. Rider and Son, Ltd. (3s. 6d. net). It is entitled "The Religion of To-morrow: A Study in the evolution of Religious Thought," and is a good example of the clear style and breadth of view which characterised Mr. Colville's utterances, spoken or written. In a com-

On the 18th August last we acknowledged the receipt of £50 from Mrs. T. R. Marshall, the first instalment of £100 kindly promised by her for providing the Alliance with a home suitable for the extension of its work, the establishment of a psychic laboratory, and other features. We have now gratefully to acknowledge the remaining £50, this generous donation forming the nucleus of a fund which we hope to raise shortly for the purposes indicated. We trust that by the co-operation of many friends, new and old, we may be able to place the Alliance on a basis of solid and efficient service, for which there is a great and growing need.



## THE POWER OF PRAYER.

A MESSAGE FOR THE DAY.

By ERNEST MEADS.

More than once have we been told that our Divine Lord is permitting His world to purify itself. Even as the surgeon's knife is salutary and necessary to cut away a baneful growth, so this war had to be permitted that the elements of hatred and evil might destroy themselves. Many lives that would have been self-indulgent and useless have been stirred into heroic activity.

In the early part of the first week of October, amid the nerve-trying experience of air raids, the following message was received from a spirit who lived on earth long ago, leaving behind him a great reputation as a philosopher and seer:—

All goes well, very well! The means are having the desired result. The stream of life has started to flow afresh; and looking up the valley of time I see the dry bed moistening; further up the valley the tiny stream is trickling! I watch its slow growth and progress, how it freshens all it touches—I see the dry sticks and leaves starting to float in it as it trickles around the stones and pebbles, moistening their dry surfaces. I see it growing in volume as it comes down; and, standing on its bank, we are satisfied. . . . Animals and birds, scenting from afar the fresh water, come and revel in it, and in their way are refreshed as we are.

The dry, hard stones. What is it that moistens them? The terrors. Those places that you shrink from I see redolent with prayer—with terror first, but prayer comes out of it. Never mind how. Prayer comes from love, it also starts from fear. Life comes into the multitude out of death—the death that threatens them now from above. The dead bones shall rise up and shall live; they shall be a mighty host, and smile at the means that brought them life, the joy of living.

Mighty things of old I lived through, mighty things I have experienced. I tell you solemnly this: Each phase of life has its mighty marvels, different, but no less wonderful in each. As one who has had experience of many planes, I stand silent; as a spectator seeing the wonderful sight of the heavens at night, can find no words wherewith to speak, but feels in silence. This feeling I have experienced on each plane, fresh marvel on marvel. We have but experienced one to experience another.

Age after age passes, but He is inexhaustible. He has no beginning, no end, no finality, no wearying, no limitation, only life, fresh life.

Oh, if you could but detach yourselves for a short space of consciousness and see, know, and feel the edge, the fringe of things that are—not will be, may be, or can be—but are!

Nothing that is, is shut off from the meanest. Nothing which is His, but it shall be thine and mine and all men's. It is His will, and we know it. He has said it: "Thou and every child of man art mine."

The paramount importance of prayer has, in a previous communication, been emphasised thus:—

Were you to take a spade and upturn a mass of leafy earth, you would disclose a number of worms wriggling and hurrying hither and thither; each resembles his fellow, there is no individuality in any of them; but suppose one of them were to raise himself and appeal to you by name, that one would become to you an individuality, marked and different from the struggling crowd hastening to hide themselves from the sunlight.

So, the masses of men, provided for by the Divine Father's wondrous laws—which, observed, bring success, but violated by ignorance or malice bring forth sorrow and failure—are without individuality until such time as they raise themselves from the earth and pray. At that instant the link is formed, the individuality developed, and they become known personally to the Father, living under the influence and guidance of higher and spiritual laws.

MISS FELICIA SCATCHERD is now editor of "The Asiatic Review."

MR. PHILIP L. CHAMBERS, a Canadian correspondent, writes: "Recently I took down from my bookshelf 'The Story of Creation,' by Edward Clodd, and, opening it at the introductory chapter, found my attention caught by the following citation from Spencer's 'First Principles': 'Positive knowledge does not and never can fill the whole region of possible thought. At the uttermost reach of discovery there arises and must ever arise the question, What lies beyond?'"

## "THE CHERITON MYSTERY."

By N. G. S.

The accounts of the "poltergeist" performances at Cheriton, appearing recently in the papers, exhibit the lay press in its usual attitude of never having heard of anything of the sort before. This attitude is probably quite honest; for the ignorance of the Press and of all our self-appointed critics is only surpassed by their assurance. But readers of LIGHT know well that these curious disturbances are very old and world-wide. Sir William Barrett gives several cases in his "Psychical Research," and ends his account with a confession of bafflement and perplexity. But in all these I do not find that the simplest method of investigation was ever employed. It is obvious that no research into matters of this kind can be complete unless some means are used for getting into touch with the poltergeist himself.

The discovery and investigation of an "unknown force in Nature" will not carry us far. The character of the disturbances shows clearly the action of an intelligent operator. Objects are thrown with definite aim; and sometimes they are not thrown, but show by their movement that "someone" is carrying them. Feet have been heard pattering along the passage. Clearly the assistance of a psychometrist, a clairvoyant, or an automatist is "indicated." We want a message from the poltergeist. (The psychical powers of the boy Penfold should be tested in the Cheriton case.)

One of Sir William Barrett's stories comes from ancient Greece. The poltergeist has been met with as far away as South Africa and India. In the case I have in mind, a girl at Kimberley was said to have had a spell cast over her by a Malay with whom she had had a love affair. Her food and the blankets on her bed would catch fire, and things were thrown about in the usual manner. Sir William Barrett mentions the Drummer of Tedworth, and seems to suggest that the phenomena were connected with the arrest of a vagrant drummer by the magistrate at whose house they occurred. Some years ago I visited a cottage in Herefordshire, where a "racketing ghost" had been playing its pranks for a week. By that time they had ceased, and the tenant's wife told me a gipsy had come to the cottage and informed her that the mischief was caused by the mother-in-law, who was still alive, practising witchcraft against them. The gipsy, it appears, had performed some sort of exorcism, and the pots and pans resumed their usual quiet demeanour.

Is it possible that we have here genuine cases of witchcraft surviving into the twentieth century? One thing everyone will have noticed. The poltergeist is mischievous, even malicious, but not murderous. He will break your crockery and pull the clothes off your bed, he will cut off your hair, he will throw bricks at you and cause you wounds, but he will not kill you. If he is a demon, he is not an utterly abandoned demon. I think sometimes he is just a spirit who so flatteringly and unaccountably prefers your room to your company. Perhaps you may be preparing a dug-out and disturbing his bones. I wish to emphasise this: that the agent is not a new and mysterious "force" but a person—a spirit of some kind—either a double of the living, a psychic body of the dead or a sub-human entity, of nature as yet unknown. The objects are not attracted to you by an obscure form of magnetism, but thrown with hands.

A THOUGHT FOR TO-DAY.—We rejoice in life because it seems to be carrying us somewhere; because its darkness seems to be rolling on towards light, and even its pain to be moving onward to a hidden joy. We bear with incompleteness, because of the completion which is prophesied and hoped for. —PHILLIPS BROOKS.

CHRISTMAS SERVICE.—At the special service at Steinway Hall to-morrow (Sunday) evening, the 23rd inst., Mrs. Wesley Adams will speak on "The Angels' Message." The soloists will be Mrs. Clare Godley, Miss Ethel Zillhart (cello), and Mr. H. M. Field (piano). The service will commence with an organ recital by Mr. A. Clegg, at 6 p.m.



## A CHRISTMAS MESSAGE.

It is not the case, as is commonly thought, that Christ preached absolute self-sacrifice. Life cannot rest on a negation, and Christ realised that as much as anyone. To Christ, self-sacrifice was a means to an end, a condition of self-realisation, of life. And if Christianity, or any other religion, cannot bring life to men, make possible a richer, fuller experience, it must fail. Christ deliberately said, over and over again, that He came that we might have life: not existence merely, but a "more abundant life." Moreover, Christ lived an intensely social life; which fact, along with His definition of "the whole duty of man," viz., to love God, and one's neighbour as one's self, proves that He believed that life ought to be spiritual in its social, or man-to-man, relationships, as well as in his relationship with the Supreme Being. The sacrifice which Christ preached was always the sacrifice of the lower for the higher, of the material and temporal for the spiritual and eternal. To sacrifice wealth for love is not to sacrifice life, but to gain it: for it is to establish oneself in a profound spiritual environment, and thus to clothe one's life with new reality, with love and beauty. It is matter, the love of things physical and transient, that slays and enslaves men; and if we saw things truly, we should realise that only as we subordinate the material to the higher and purer love of the spiritual, do we really come into touch with the deeper springs of being, become true men and sons of God.

Materialism has had a long reign, but the day of its termination is at hand. For over fifty years we of the West have been developing our minds and quickening our wits; but, lacking the gift of love, we are threatened on all hands with strife and discord, with the result that some of the most "advanced" nations of the earth are being brought to the verge of ruin and despair. The hope of our age lies in the cultivation of this higher principle of love, in the discovery of the life-yielding power of fellowship. At all costs, materialism and selfishness must be abandoned; for, in an age so full of spiritual possibilities as ours they are suicidal; a huge menace to well-being and progress. Happily there are signs of a great spiritual awakening. Above the roar and rattle of the street and market-place we can hear the call of the enlightened; beneath the surface of our clamorous life we can feel a new pulse beating; beyond the glare and glamour of our lurid and over-coloured life we can see a clear white light breaking. The dawn of a new day is at hand, the day of our salvation. The love triumphant is approaching; the love that opens the door to the greatest thing in the world—Life; the love that is of God, and that, like God, is infinite and eternal.

WILFRED WELLOCK (From "Bibby's Annual").

## THE VAGRANCY ACT.

H., a legal correspondent, writes enclosing the following note copied from one of the law journals. He thinks it well that this should be put on record, so that the trend of modern decisions may be known by all interested in mediumship. As will be seen by those who know the facts there are some slight inaccuracies in the description of the defendant but we give the item exactly as it appears:—

On a charge of pretending to tell fortunes contrary to Sect. 4 of the Vagrancy Act 1824, is intention to deceive one of the essential ingredients of the offence?

DAVIS v. CURRY (34 T. 24; 144 L.T. 10).

Yes, said the Divisional Court (Darling and Sankey, JJ.; Ivory, J., diss.), and the defendant is therefore entitled to call evidence to show that he honestly believed himself to possess the powers which he claimed to exercise, e.g., pretending to tell fortunes.

(See R. v. Entwistle (1899), 1 Q. B. 846, and Penny v. Hanson, 18 Q. B. D. 478) (C. & M. 364).

If any reader of LIGHT is willing to pass his copies on when read, Miss Dallas will be grateful if they may be sent to a Methodist minister: Rev. P. Willenburgh, Parawa-street, Foot, Galle, Ceylon. He has expressed a strong wish to see LIGHT regularly.

## A BRAVE CLERICAL UTTERANCE.

The Holy Trinity (Upper Chelsea) Parish Magazine for December contains a notable sermon by the Rector, the Rev. Dr. F. Homes Dudden (preached on the Sunday before All Souls' Day), in which he frankly affirms his belief that one principal function of the so-called dead is to minister to the living. "Why," he asks, "should such sacred ministry be deemed incredible?"

Suppose a man dies in battle who is a husband and a father, must not his first thought be to go back to his wife and children? Can you think that he would have any peace or happiness in the other world if he were to be separated entirely, for an indefinite period of time, from those who to him are the nearest and dearest? Why, of course he would not. How could he? He must long to reach his dear ones; and it seems to me hardly credible that a longing so natural, so eminently reasonable, should not be gratified. Is it likely, do you think, that God, who is Himself essential Love, and the Author, Sustainer and Sanctifier of all human love, would deny that legitimate craving of love, unless to gratify it were impossible? And obviously it is not impossible. Obviously there is nothing in the nature of things to make the return of the dead impossible. On the contrary, is it not true that the evidence at our disposal—the evidence of the Bible, the evidence of secular historians of every nation and every age, the evidence of folk tales and popular traditions, the evidence which in our own time is being collected and investigated by the Society for Psychical Research—is it not the fact that this immense accumulation of evidence points decidedly towards the conclusion that the dead can return and often do return, that they are still interested in the living, are still in touch with them, still commune with them, still in various ways affect them?

## MISS LIND-AF-HAGEBY ON SPIRITUALISM AND RELIGIOUS RECONSTRUCTION.

On Tuesday, the 11th inst., at the Montgomery Hall, Sheffield, Miss Lind-af-Hageby delivered what is described by the "Daily Independent" as "a long and closely-reasoned address" on the subject of "The Place of Spiritualism in Religious Reconstruction." Councillor W. Appleyard, J.P., deputy Lord Mayor, presided over the meeting, which was very large, and held under the auspices of the district committee of the S.N.U. In the course of her address, Miss Lind said that she had investigated Spiritualism for twenty years, heard so-called spirit voices, and seen forms take shape which she recognised as those of people now dead whom she had known in the earth life. There was no doubt that these things were possible. The bulk of evidence was incontrovertibly in favour of the truth of the phenomena. She could not understand a Christian saying that Spiritualism was anti-Christian. It was the most ridiculous statement ever made, for the whole Christian creed was Spiritualism. In the coming reconstruction, Spiritualism must play an important part because it satisfied that hunger for knowledge which the Christian creed failed to satisfy.

## A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 24TH, 1887.)

DEATH OF PROFESSOR BALFOUR STEWART.—We regret to notice the premature cessation of a very busy and profitable life. Balfour Stewart, M.A., LL.D., F.R.S., Professor of Natural Philosophy in Owens College, Manchester, passed away in his sixtieth year on December 20th. . . . He had received the Rumford Medal of the Royal Society for his discovery of the law of equality between the absorptive and radiative powers of bodies. He was the author of a large number of scientific works of universally admitted weight and value. But he was best known to those interested in our subject by some too brief and rare addresses delivered from the President's chair to the Society for Psychical Research, and as joint author with Professor Tait of "The Unseen Universe."

ALL this scuffling talk about "spooks" can only come from people who do not believe at all in continued life. If they knew that those they loved were actually living on the other side, they could not apply a comic and vulgar word to them.—SIR A. CONAN DOYLE in "The Christian Commonwealth."



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## CHRISTMAS, 1917.

The great war, which was to have lasted three months, six months, a year, and other periods of similarly fallacious estimate, is now well into its fourth year and once more we approach those "so hallowed and so gracious" days which to the Christian world are sacred to the memory of the Prince of Peace. Learning caution by past experience, we speak with no certainty—something unforeseen may happen with dramatic suddenness between now and the time when these lines will appear—but it seems all too likely that once more we shall pass a Christmas racked with the pain and terror of war and all its brood of evils. Such a world-purging as that through which we are now passing is bound to test to the uttermost every resource of faith and fortitude. Only those who have finally assured themselves of the reality of the spiritual order "beyond these earthly mists and vapours dense" are protected against the attacks of despair.

Whenever the outer fringes of the Unseen World make themselves dimly manifest in the form of "psychic phenomena" we hear allusions from the outside to their mystery and unnaturalness. It is a queer inversion of the truth. We find the really strange and unnatural things in this world. One of them is the fact that a revelation so mighty and far-reaching as that conveyed by the word Spiritualism still takes so small a place in human counsels. The old tendency to make the trivial thing tremendous and the tremendous thing trivial is not yet outgrown after more than three years of an experience that must in the end infallibly open the eyes of the blind and give us a new and juster sense of human values. Nevertheless the old order is changing and the signs of it are before our eyes. Materialism, once so strong, boastful and self-confident, has become but a shadow of its old self. The arguments upon which it once relied have become effete, and when produced awaken only contempt and amusement amongst intelligent onlookers. The atmosphere of thought has undergone a great change. It is fatal to the superstitions of Materialism; for the case is altered to-day. The ideas of those who hold by the reality of the Unseen World are found to contain the germs of reality yet to grow into new and shapely forms, vital to the healing of the nations. The notions of Materialism as regards that world are seen to be the real superstitions, having no root in the Universal life and hastening to decay.

Human survival is a great message, attested now by intellect as well as by intuition, by science as well as by

theology, by practice no less than by theory. But our message is larger even than that, and it may well be repeated as the contribution of true Spiritualism to the festival that for many might otherwise be a dark shadow of its old self. Our message is the survival not only of man but of everything that is of real importance to his welfare. Nothing perishes but that which has in it the seeds of mortality, and was therefore bound to perish at some time. But all else survives, and that which remains being the only permanent is the only good. *Cetera desunt*—this is "all that matters."

Christmas, then, while it comes to throw into deeper relief the spectacle of a desolated world, has for us a golden core. The old forms are shattered—the Spirit remains, to renew itself in higher and brighter forms in the days to come. We can hardly look for a merry Christmas in the old sense of the words. Let us, then, desire one that shall be calm, courageous and confident, for our hope is sure.

## DR. POWELL'S ADDRESS.

### A SEASONABLE QUOTATION.

Dr. Ellis T. Powell's able address entitled "'Raymond' Resuscitated," delivered before the L.S.A. on the evening of the 13th inst. at the Suffolk Street Salon, was well calculated to help his hearers to a fuller understanding and appreciation of Sir Oliver Lodge's invaluable book. We find it necessary, owing to Press exigencies, to defer publication of the full report until after the year has closed, and it will commence in LIGHT of January 5th, 1918. In the meantime, however, we take an excerpt from the address, as being appropriate to Christmas (Raymond, it may be mentioned, had on an earlier occasion promised his mother, through Mrs. Leonard, that he would join the family circle at Christmas—making it a bargain, however, that "there must be no sadness"; he did not "want to be a ghost at the feast!").

On December 17th, 1915, Sir Oliver was talking to Mrs. Kennedy, when her hand began to write. There was a greeting, which cannot be read without emotion, between father and son, and then Sir Oliver said: "Raymond, you know it is getting near Christmas now?"

"I know," was the reply. "I shall be there. Keep jolly, or it hurts me horribly. Truly I know it is difficult, but you must know by now that I am so splendid. I shall never be one instant out of the house on Christmas day. . . . Father, tell mother she has her son with her all day on Christmas day. There will be thousands and thousands of us back in the homes on that day, but the horrid part is that so many of the fellows don't get welcomed. Please keep a place for me. I must go now."

The promise was actually fulfilled. On Christmas day of 1915 the family had a long table-sitting. It was a friendly and jovial meeting with plenty of old songs interspersed, which Raymond seemed thoroughly to enjoy, and, as it were, "conduct." I know nothing in the range of our existent psychic literature which is so intellectually revolutionary, when you analyse it, as this story of the Christmas presence of a departed son. For when you remember that this story comes from one of the recognised leaders of science, the head of a great university, a man whose word with regard to the occurrence of any ordinary incident would be accepted without a moment's hesitation—when you find this man calmly writing how his son, one of the so-called "dead," pledged himself to join the Christmas festivities: when you hear that a chair is put for him; when you are told that he was there, and conducted some of the old songs they used to sing while he was still in the flesh; and, best of all, when you know, as so many of you do, that these things are so—then I think we may say that our patient psychic science has put a new triumphant meaning into the Apostle's challenge, "O Death, where is thy sting? O Grave, where is thy victory?" I hope that, thanks to this noble work, the chairs will be placed in thousands of stricken homes this coming Christmas-tide, and that, instead of finding in our restricted Christmas cheer something inopportune, misplaced and ghastly, many a bereaved heart will take courage from this assurance of a deathless presence, and face the darkened future with a new and glowing certainty of reunion.



## CHRISTMAS CUSTOMS AND SUPERSTITIONS.

Two popular observances belonging to Christmas are more especially derived from the worship of our pagan ancestors—the hanging up of the mistletoe and the burning of the Yule log. In the religion of the Druids (we quote from that compendium of curious lore, "The Book of Days") the mistletoe was regarded with the utmost veneration, though the reverence paid to it seems to have been restricted to the plant when found growing on the oak—the favourite tree of their divinity Tutanés—who appears to have been the same as the Phœnician god Baal or the sun. At the period of the winter solstice a great festival was celebrated in his honour. Scandinavian mythology has the following legend regarding the mistletoe: Balder, the god of poetry and eloquence and second son of Odin and Friga, communicated one day to his mother a dream which he had, intimating that he should die. To protect her son from such a contingency Friga invoked all the powers of Nature—fire, air, earth and water, as well as animals and plants—and obtained an oath from them that they should do Balder no hurt. The latter then went and took his place amid the combat of the gods and fought without harm in the midst of showers of arrows. Loake, his enemy, resolved to discover the secret of Balder's invulnerability, and accordingly, disguising himself as an old woman, addressed himself to Friga with complimentary remarks on the valour and good fortune of her son. The goddess replied that no substance could injure him, as all the productions of Nature had bound themselves by an oath to refrain from doing him any harm. She added, however, with strange simplicity that there was one plant which from its very insignificance she had passed by, as it was impossible that it could cause any hurt to her son, being but a feeble little shoot growing on the bark of the oak. At once Loake ran and procured the mistletoe, and having entered the assembly of the gods said to the blind Heda, "Why do you not contend with the arrows of Balder?" Heda replied, "I am blind, and have no arms." Loake then presented him with the arrow formed from the mistletoe, and said, "Balder is before thee." Heda shot and Balder fell dead.

The burning of the Yule log is an ancient Christmas custom transmitted to us from our Scandinavian ancestors, who at their feast of *Jul*, at the winter solstice, used to kindle huge bonfires in honour of their god Thor. In feudal times the bringing in and placing of the ponderous log on the hearth of the wide chimney of the baronial hall was the most joyous of the ceremonies observed on Christmas Eve. After having served its purpose the half-consumed block was removed to be preserved carefully in a cellar or other safe place till the next anniversary of Christmas, when the new log was set alight from the charred remains of the old one. The observance of this custom was regarded as of great importance, it being believed that the preservation of last year's log was an effective insurance against the house catching fire! We are further told that it was considered a sign of very bad luck if a person who was bare-footed or who squinted entered the hall when the log was burning, though even more to be dreaded was the arrival of a flat-footed woman.

A beautiful phase in popular superstition is that which represents a thorough prostration of the powers of darkness as taking place at this season. The cock is then supposed to crow all night long, and by his vigilance to scare away all malignant spirits. The idea is beautifully expressed by Shakespeare, who puts it into the mouth of Marcellus in "Hamlet"—

It faded on the crowing of the cock.  
Some say that ever 'gainst that season comes  
Wherein our Saviour's birth is celebrated,  
The bird of dawning singeth all night long;  
And then, they say, no spirit can walk abroad;  
The nights are wholesome; then no planets strike,  
No fairy takes, nor witch hath power to charm;  
So hallow'd and so gracious is the time.

A belief was long current in Devon and Cornwall that at midnight on Christmas Eve the cattle in their stalls fall down on their knees in adoration of the infant Saviour. Bees were

also said to sing in their hives at the same time, and bread, baked on Christmas Eve, it was averred, never became mouldy.

On the adoption of a new system of faith by most of the northern nations of Europe in the sixteenth century, the Lutheran and Anglican Churches retained the celebration of Christmas and other festivals, which Calvinists rejected absolutely, denouncing the observance of all such days, except Sunday, as superstitious and unscriptural.

In reference to the superstition anciently prevalent in Scotland against spinning on Christmas or Yule day and the determination of the Calvinistic clergy to put down all such notions, the following amusing passage is quoted from Jhone Hamilton's "Facile Traietise":—

The ministers of Scotland—in contempt of the vther halie dayes obseruit be England—cause their wyfis and seruants *spin* in oppin sicht of the people upon Yule day; and their affectionate auditeurs constraines their tennants to yok their pleuchs on Yule day in contempt of Christ's Natiuitie, whilk our Lord has not left vponusit; for thair oxin ran wod [mad], and brak thair nekis, and leamit [lamed] sum pleugh men, as is notoriously knawin in sindrie partes of Scotland.

Underlying all these old rites and superstitious observances, as we are gradually discovering, were elements significant of the dim gropings of the human spirit, half-conscious of unseen worlds and spiritual mysteries, after things beyond its purely animal estate. Many of them represent strange distortions of ideas concerning the psychic or spiritual powers latent in man. As we advance in our investigations of the matter, new lights are thrown on these old problems, which group themselves so especially around the Christmas season. In the ages to come, these things will in new forms take their true place in the spiritual order, and the Christmas season will become in the truest sense a hallowed and a gracious time.

### L.S.A. SOCIAL MEETING.

An enjoyable "social" of Members and Associates of the L.S.A. was held in the society's rooms, 110, St. Martin's Lane, W.C., on the afternoon of the 13th inst. Mr. Henry Withall, acting president, in the chair, the proceedings being pleasantly varied between conversation, music and bright talks from the platform. Mrs. H. Kelway Bamber, in a narrative marked by refreshing clearness of style, told how she obtained convincing evidence that her son who had fallen in battle was still with her—evidence which no theory of telepathy from the sub-conscious self could explain away. Mr. Engholm, newly back from a first visit to the United States, gave in a piquant and vivid style his impressions of our latest ally, dwelling especially on those experiences which helped him to realise her illimitable resources, colossal energy and marvellous efficiency. Mr. H. M. Field's pianoforte selections are always a musical treat. On this occasion he played with exquisite finish and expression selections from Wagner and Liszt. In voicing the audience's appreciation, the president alluded to the difficulty as well as expense attending the hiring of a really good upright piano, and suggested that some friend possessing such an instrument and desiring to find safe and suitable storage for it might easily do worse than place it in the charge of the Alliance!

It is our trust  
That there is yet another world to mend  
All error and mischance.

—BROWNING.

THE LACK OF ORIGINALITY.—The evil, I suppose, lies in our education. We standardise our children. We aim at making them like ourselves instead of teaching them to be themselves—new incarnations of the human spirit, new prophets and teachers, new adventurers in the wilderness of the world. We are more concerned about putting our thoughts into their heads than in drawing their thoughts out, and we succeed in making them rich in knowledge but poor in wisdom. They are not in fear of the stake, but they are in fear of the judgment of the world. . . . The truth, I fear, is that thought does not thrive on freedom. It only thrives under suppression. We need to have our liberties taken away from us to discover that they are worth dying for.—"Alpha of the Plough."



# THE GHOST OF BORDA GARDENS.

By C. B. Woods (IN "MEXICO TO-DAY").

Ever since Mexico has had a history, Cuernavaca has occupied a prominent and important place in it. Hernan Cortez, the first of the Spanish Conquistadores, found it in possession of a tribe of Indians who had made it even then—if tradition may be believed—a compact and beautiful city. The Great Conqueror added to its renown by taking up his residence there and erecting three buildings which are to-day among the notable show-places of Mexico.

Emperor Maximilian, of unhappy memory, made Cuernavaca the summer capital of his Court, occupying as the official seat of government the far-famed Borda Gardens. These gardens were laid out by Dr. Don Manuel de la Borda, with the idea, it is said, of reproducing in its terraces, walks and fountains, the famous gardens of Versailles, French landscape gardeners and workmen having been brought to Mexico for the purpose. It is estimated that a million dollars or more was spent in the work, which was begun in 1762, the Gardens being about a hundred years old when Maximilian rented them for Government use and as a summer home for himself and the unfortunate Empress Carlota.

In the Emperor's time the large building at the front of the garden was all *en suite*, but some years ago it was divided into four separate apartments for renting purposes. None of these apartments connects in any way on the inside, nor is any communication between them possible except through the entrances fronting on the street. The property, first and last, has been the scene of many interesting events, among which may be numbered the one that this article purposes to describe.

An American family, consisting of the mother and several children—the father was detained in the city by his business ties and only visited Cuernavaca at intervals—had been compelled by the illness of some of its members to leave Mexico City and seek a milder climate. They rented the apartment just south of the main entrance to The Gardens and used it as a residence for nearly a year without experiencing anything unusual, when, without warning, the ghost began to walk. We will let the lady who was one of the witnesses to his appearance tell the story in her own words.

"On the night of May 20th, after we had been living in the house nearly a year, we had all retired as usual. I left two lamps burning, one in the kitchen at the rear of the house and the other on the broad window ledge beside my bed. This was my nightly custom, as there were a great many bats in The Gardens, which we were most anxious to keep out, the house having been infested with them when we first moved in, owing to its having been unoccupied for a long time. I must have slept for about two hours when I was awakened without any apparent reason, and finding my lamp out, began to search for matches. I looked on the window ledge, on the different articles of furniture in my room, and then went into the three adjoining rooms in our wing of the house. I even aroused my eldest daughter, who was asleep in a room next to mine, and explained to her the object of my search. Not finding any matches, I started along the broad corridor, intending to get the lamp from the kitchen, but to my surprise I found that it also was out. I then entered the bedrooms at the rear of the patio (an inner court, without a roof, containing a fountain, trees and flowers—a well-nigh universal feature of Mexican homes) looking for matches there. In the first room, my twelve-year-old daughter Beth was asleep with her little sister Panchita, both occupying the bed. Both were sleeping soundly. I stooped over the bed and drew up over them the covering which they had thrown off. As I was passing into the connecting room, Sofia, my fifteen-year-old daughter, called out to me:

"Is that you, Mamma?" I answered, "Yes. I am looking for matches." She replied, "There is not a match in here."

"All right," I said, and passing Sofia's bed, crossed to the corner of the room where McAfee, my six-year old, was sleeping. As I stooped to cover her, Beth called out from the other room:

"Who's that?"

"Why, it is Mamma," I answered, when she said, "Who's that walking in the patio? It is a man!"

"Nonsense!" I replied, being of course incredulous, as I had just walked all through the corridor beside the patio and had seen no one. Beth answered me by saying, "Come here and see him."

"I hurried into her room and said, 'Where?' but before she could reply, I saw beyond any shadow of doubt the figure of a man of medium height and build, in black clothing, with a black slouch hat drawn down over his face, with his arms folded across his breast. He was enveloped in a black cape and was standing against a pillar. I thought at once that it was a burglar, and wondered what I should do. After midnight, with no possible chance of outside aid, three helpless children in the rooms in front and four beside me, my pistol in my room fifty feet away and what looked like a man between me and it! Even in my fright I wondered that he should have shown himself while we were talking, and I also wondered at his clothing, for burglars in this country usually wear blankets and not capes, and do not dress in black. After looking around in vain for something with which to defend myself, I concluded to make an effort to get my pistol, so I started back over the long corridor—which never seemed so long before—towards my room where I had left it. As I neared the pillar where the man was standing, I was nearly paralysed with fright, but managed to get by. I expected him to try to grab me as I passed, and thought that while he was occupied with me, the children might have an opportunity to run to the front windows and call for help from the street. But the man made no movement whatever, which frightened me more, and I could hardly force my shaking knees to carry me on. I never took my eyes off of him as I passed, and looked back repeatedly until I regained my room. As I went by my oldest daughter's window—which opens on the corridor—I awakened her and told her to come at once to my room, which she did. I then lighted my lamp and loaded my revolver and told her to follow behind me with the lamp. The minute I started back with my pistol in my hand, I entirely recovered my equilibrium, and a determination to have it out with the burglar took the place of fright. As I stepped into the corridor, I distinctly saw the man just where he had stood at first, and he was plainly visible until I got within a few feet of him. It was my intention to march him out to the street at the point of the pistol, and I did not expect much resistance, arguing that he would not have let me pass in the first instance, had he been in a position to attack me. As I went by the second pillar from the corner, I noticed with surprise that the figure did not look so distinct, and when I got within a few feet of the man, there was absolutely nothing there. Beth, who had been sitting up in her bed watching him from the other side, called out, 'Why, he's gone! Where is he?' and came running towards me. She said that there was a sort of fascination about the figure which made her keep her eyes fixed on him all the time I was getting my pistol. He disappeared to her at the same moment evidently that he did to me, and my oldest daughter, Lisle, did not see him at all, though she carried the lamp right up to the pillar. Beth had seen him pass the door of her room and take the stand by the pillar, where he was when I saw him. I did not see him in motion.

"After we recovered a little from our surprise, we lighted three more lamps, and went carefully over all the house, looking behind curtains, under the furniture, &c., but found nothing unusual, which I had felt from the beginning would be the case. All the doors were fastened as usual, and there was no opening where any person could have gone out. One incident that attracted our attention was the conduct of the old black cat, which stood near the pillar where our visitor had disappeared, with his back up, his tail ballooned, spitting and showing other signs of displeasure, to account for which there was no visible cause whatever. Only Lisle, Beth and I knew of the incident, the other children not having awakened. We retired, and although I lay awake until after four, we were not again disturbed.

"The next morning we were careful not to discuss our midnight experience, as I did not want to frighten the younger



children. We were so nervous and wakeful the following night, that on the succeeding day I moved all the beds into the front suite, after which we rested better.

"Five nights later—the 25th of May—I read until the big clock in the church tower near by struck quarter past twelve, then, turning my lamp around so that the reflector threw the light across the patio and into the corridor beyond, I deliberately resolved to try to go to sleep. I must have succeeded almost immediately, but was aroused by Sofia, who cried out, 'Lamma! There is the g-o-a-s-t,' trying in her fright to spell the word, in order to prevent Cortie, the five-year-old child who stood beside her, from understanding what she was saying. I went immediately to the corridor, but saw nothing unusual. Just then the clock in the tower struck half-past twelve. Cortie told me clearly, without any questioning, the following story:—

"I was asleep when I heard a noise, and I thought it was a man, so I sat up and looked out of the window, and there was a man walking in the corridor. I tried to waken Lisle (who slept with Cortie), but she wouldn't get up, so I ran into Sofia's room—I was so scared—and woke Sofia up."

"Sofia said: 'I was awakened by Cortie, who called me and pulled my arm and said, "Sofia, get up, there's a man in the corridor." I jumped out of bed, went to the door, but saw nothing. I found Cortie so frightened that I put her in my bed, but she would not lie down; she insisted that a man was walking in the corridor toward our room. I went to the door a second time, but saw nothing. I tried to make Cortie lie down, thinking she had a nightmare, but instead she sat up in bed and said, "Look at him now—here he comes—see how his shoes shine—his back's all broken" (by this the child meant a hunch-back, her sister having told her a short time before that a hunch-back was a person whose back had been broken). With that I went to the door again, and saw distinctly, right where the lamplight fell, the figure of a man facing towards me, with his hat well drawn over his forehead, head bent, figure bowed forward, hands crossed on his breast, enveloped in a black cloak with cape, knee breeches, buckles at the knee and low shoes of some shiny leather. I noticed the black stockings, also that the calf of the leg was well defined. His clothes were old and shiny, or so they seemed to me.'

"After this second apparition, we told our neighbours what we had seen, and upon describing the figure, any number of persons, including some of the most prominent of the town, said with one accord, 'Don Manuel—that's the way he looks—that's the way he has always appeared!' from which we learned that our visitor had not only a local habitation, in which we had unwittingly intruded, but a name as well.

"We were deluged with ghost stories connected in some way with this property, some of which are more interesting than the one I have related: but they are not my stories, and I will leave the telling of them to others.

"Since the experience described in the preceding paragraphs, we have twice thought we saw our ghostly visitor—once Sofia and I, and another time Sofia alone. But we are not sure, and the relation would add nothing of consequence to what has already been said. I have been told by many people recently that this property was haunted, but I have never heard a story of that character before we had our novel experience. The apparition seems to be connected in the average mind here with buried treasure and hidden documents, but of such things I have no personal knowledge.

"My three older children have complained frequently of the difficulty at times of passing through the corner of the long corridor where we located 'our ghost.' They claim to have felt invisible obstructions, such as tables, boards, rope or even wire, which seemed to have been placed across the end of the corridor. I never consciously experienced any difficulty until one evening, between the hours of seven and eight, I had a most peculiar sensation when turning the corner in question. I was in a hurry, and thinking only of material things, when my feet began to lag, and I could walk with difficulty. I made a heroic effort to overcome the condition and was overtaken with a choking sensation. As soon as I had gone ten feet from the corner, I recovered entirely."

## NON-MATERIAL MATTER.

M. Sabatier, a French writer on psychology, discussing the manner in which souls may possibly be formed, propounded the idea that they may be built up little by little by the combination of various elements which are the products of energy through evolution. He thought that in this way a soul might be formed which would not return to its original elements at death. This view, which draws a comparison between the growth of a soul and that of a body, seems applicable rather to what we sometimes call the spirit body than to the soul as a monad or unit, and we know of nothing to prevent our regarding the spirit body as a composite structure analogous to the material body, but formed of a different class of matter imperceptible to our ordinary senses.

M. Sabatier held that nothing allows us to affirm that there exists no matter different in nature from that with which we are familiar. He quotes and approves the opinion of Rucker, who said:—

No *a priori* argument presents itself against the possibility of the existence of *quasi-material* substances which are yet distinct from matter. No argument of this kind can exist. It is in no way a self-evident proposition that no substance other than matter can have a real existence, just as real as that of matter itself. A more subtle, less material matter than our present one, an unalterable matter, might serve as a basis and bond to the elements of the soul when separated from the earthly body.

Scientific Spiritualists have given the name of "perisprit" to this subtle organism, the existence of which is no longer hypothetical, since its reality has been demonstrated.

## THE AGE OF THE EARTH.

We have seen . . . that the epoch in the history of the world, when the building up of the atoms by means of evolution had been completed, namely, when matter had reached the apex of its complexity and commenced to disintegrate by radio-activity, was 340 millions of years ago. If we conclude, as I think we reasonably may, that this was the time when the temperature of the earth had become such that protoplasm could exist, we seem to have the time in the distant past when life actually had its commencement. Perhaps in some marvellous way, at present beyond our ken, the enormous energy let loose for the first time by the action of disintegration caused by radio-activity was itself the means by which this wonderful new force came into existence. If this is the case we have in the short period of each month of embryonic life the record and therefore the memory, if we only possessed the power to recall it from the past, of approximately thirty-eight million years of evolution, viz., one ninth of the whole life history of this planet.—"From the Watch Tower," by SYDNEY T. KLEIN.

THE HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following subscriptions: Mr. T. J. Barker, 10s.; C. M. B., 5s.

DR. CRAWFORD'S EXPERIMENTS.—Dr. Crawford informs us that some extremely interesting results have recently been obtained at the Goligher circle in Belfast. All the experiments are conducted under rigid test conditions.

PROGRESS IN THE BEYOND.—It is not purging that we shall need, but enriching. In the very word Purgatory there is already a perversion of what we really mean by it. . . . Purging would not make us fit for Heaven, there would not be enough of us left for it when we were purged. We shall be purged enough by leaving this world and its phantoms behind us: but we shall be weak and empty after the process. In some cases that thread of self connecting this life with another will be very thin. There will be little to remember from the past when all the phantoms are forgotten, but in that small residuum of reality will be the faint beginnings of the future life. Whatever we have known of reality here will help us to recognise reality there. Whatever we have really loved here will be there to be loved again, to be recognised like the sound of bells from an old city church, like the swinging open of gates, like the sunrise over the mountains, like all those things that are eternal to us, that seem to call us into that place when no more time shall be, "but steadfast rest of all things firmly stayed upon the pillars of eternity."—A. CLUTTON BROCK in "Immortality."



## READING SPIRITUAL MISSION.

A two days' bazaar and sale of work was held by the Reading Society on Wednesday and Thursday, the 11th and 12th inst. The opening ceremony on Wednesday was performed by Elizabeth Lady Mosley, so long a generous patron and supporter of the society, who in the course of a graceful speech referred to the absence of Mr. Percy Street, who had been the mainspring of the work in Reading, and expressed the hope that Mrs. Street's courage in taking the responsibility of the bazaar would be rewarded by a record sale.

Miss Felicia Scatterd opened the bazaar on Thursday. In the course of a bright and characteristic address Miss Scatterd said that the Spiritualists of to-day were amongst the most active of social and political reformers. The profession of belief in Spiritualism no longer barred a man or woman from any position of responsibility. Proceeding, Miss Scatterd said that Spiritualism had penetrated the inmost recesses of the human heart and head. It had dispelled the mists of superstition and dissolved the accretions that distorted and crippled religion, it had given science a heart and soul, just as it had added reason and knowledge to religion.

Miss Scatterd ended by conveying to the numerous friends present messages of sympathy with the objects of the bazaar and good wishes from Lady Glenconner, Lady Muir Mackenzie and Miss Estelle Stead.

A large number of friends attended the sale during each day. The stall and stallholders were as follows: Fancy Stall: Mrs. Street and Miss Thurston. Useful Articles: Miss Spalding. Old Rectory Home of Rest Stall, consisting of articles made by the patients: Miss Patsy Primrose and Miss Sheila McNeill. Miscellaneous Stall: Mr. Reggie Churn. "War-time Experiments" (i.e., cakes made by ladies of the Mission): Mrs. Saunders.

## LETTERS TO THE EDITOR.

## Water Divining.

SIR,—You have done a public service in publishing Sapper Kelley's remarkable successes as a diviner in finding water for the army in Gallipoli and Suvla Bay. It is nothing less than a scandal that after his services had been so much appreciated by the troops, he was treated by the authorities in such a paltry manner. Imagine a pension of 7s. 6d. a week for saving an army whilst many thousands are getting large pensions for comparatively nothing! But prejudice, red tape and snobbery have almost had their day, and Sapper Kelley may rest assured that public opinion will demand justice for him without much delay.

Everyone whose psychic gifts are of service to the community has as much right to reasonable payment as doctors, lawyers, clergymen or engineers; but they should be as practical and insist on legal agreements. Fortune-telling and dabbling in "futures" is quite unnecessary and foolish.

I can get remunerative employment for any water diviner who will give me full particulars and proofs of his successes, and undertake on reasonable terms, to act promptly and energetically when required.—Yours, &c.,

W. CHREIMES.

25, Granville-road,  
Fallowfield, Manchester.

## Peculiarities of Personality: A Problem.

SIR,—A friend of mine is unable to wear and make ordinary use of a watch, although any other member of his family can and does use and wear any watch the family possess. No watch will keep time and "go" regularly in any pocket of the clothes my friend wears. He is not engaged in any electrical trade or in any business where magnetisation is likely to occur.

Another curious fact about him is that his participating in a game of billiards puts all his opponents "off their game." To such an extent is this the case that players refuse to join him on any billiard table.

It occurs to me that there may be a sort of psychic cause for all this. I am quite satisfied that the circumstances are as stated. I never heard of such a case before, and am quite at a loss to know what the explanation can be.—Yours, &c.,

H. Y.

## PROPAGANDA WORK IN SPIRITUALISM.

Mr. James Hall, of Arbroath, has strong views regarding the importance of propaganda work in connection with Spiritualism and sends us a long and interesting letter on the subject. In his experience such work is necessary to the progress of the cause. Speakers at society meetings do not always make their position clear to outsiders. The stranger entering a meeting for the first time and listening to an abstract address on the subject of Spiritualism will find himself very much at sea. This fact emphasises the need for definite propaganda work. Some time ago Mr. Hall himself presided at the second of a series of Sunday evening meetings in the Camperdown Hall, Dundee, which have been inaugurated for this purpose by a well-known Scottish medium, Mrs. Ogilvie, supported by her friends in the movement. Both at the opening meeting and the one at which Mr. Hall took the chair the place was crowded to its utmost capacity. The great advantage of special meetings of this kind is that people find their way to them without of necessity being identified with the movement; their interest is excited until at least they know where they stand and what Spiritualism means. Unfortunately there are among us many earnest men and women who, though they personally realise the soundness of the teaching associated with Spiritualism and the incontestable evidence for a future life afforded by its phenomena, do not seem to grasp the fact that it is something which concerns the world at large and not merely themselves and the little group of people holding similar convictions with whom they happen to be associated. With regard to the growth of the movement Mr. Hall states that a few years ago statistics showed that new Spiritualist societies were being formed at the rate of one a month. This may still be the rate of progress, though the present abnormal condition of the country may have interfered to hinder it. But real progress cannot be gauged by rapid growth in numbers. Such growth may resemble that of Jonah's gourd which sprang up in a night and withered next morning. To be permanent it must be accompanied by corresponding growth in knowledge. Looking at the half-hearted efforts made to spread the light, "one would be inclined to think," says Mr. Hall, "that Spiritualists regarded their creed as a self-acting system which, having once been set in motion, would work automatically. This is not the case. Neglect, ignorance and self-confidence have to be contended with here as well as in other systems."

## THE UNEXPRESSED.

Fair are the flowers and the children,  
But their subtle suggestion is fairer:  
Rare is the rose burst of dawn,  
But the secret that clasps it is rarer.  
Sweet the exultance of song,  
But the strain that precedes it is sweeter;  
And never was poem yet writ  
But the meaning out-mastered the metre.

Great are the symbols of being,  
But that which is symbolised is greater;  
Vast the created and seen,  
But vaster the inward Creator;  
Under the joy that is felt  
Lie the infinite issues of feeling;  
Crowning the glory revealed  
Is the glory that crowns the revealing.

A WARNING TO PROPHETS.—The "Star" has been expressing a quite natural amusement over the failure of a prophecy by that remarkable person, Mr. F. L. Rawson. In November, it seems, Mr. Rawson, undeterred by the pitiable failures of the war prophets, issued a pamphlet at 2s., entitled "The End of the World"—an event which he courageously fixed for the 3rd or 4th inst. His authorities seem to have been numerous (and mixed). There were Pastor Russell, Mrs. Mary Baker Eddy, Abdul Bahai, "an Arab sheikh who taught Mr. Rawson the Science of Numbers," the Book of Daniel, and the Great Pyramid. The only authorities lacking seem to have been Reason, Experience and Good Sense.



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# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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## NOTES BY THE WAY.

Looking back over the files of *LIGHT* of thirty years ago we note many sayings curiously illuminating, and some of them so applicable to present-day problems that they might have been uttered yesterday. Here are some passages from an article by "M.A. (Oxon)," written at the end of 1887:—

It is natural that a subject which has attracted so much attention from the public of late years should be attacked. . . . It does no harm but good that it should be attacked. It is unfortunately unavoidable that private annoyance should be caused by these spiteful attacks. It is not pleasant for any of us to have to go over and over the old ground in controversy with a friend who thinks he has found a serviceable stick to beat us with. Life is too short for such logomachy; and it is as fruitless as it is unpleasant. Nevertheless, we cannot expect to be free from it so long as an obscure and perplexing subject irritates the public mind. Spiritualism has the faculty of inspiring some minds that are prepared and ready for its teachings; and it has the gift of reducing others to a state of unreasoning fury on which argument is wholly wasted and thrown away. . . . We could wish that our friends had a clearer view of the impossibility of forcing unwelcome truth on an unprepared and unwilling mind, and that our enemies would pursue their own course in their own way, and cultivate charity.

\* \* \* \*

Many times in the past has reference been made to the extraordinary psychic phenomena at Epworth Parsonage, Lincolnshire, during the time it was occupied by the Rev. Samuel Wesley and his family, which included, of course, John Wesley, his son. The need for a concise account of events which amongst orthodox Wesleyans there was a general tendency to ignore or gloze over has now been met by the little volume, "The Epworth Phenomena" (Rider & Sons, 2s. 6d. net). It is collated by Mr. Dudley Wright and prefaced with an ably-written Introduction by Mr. J. Arthur Hill, although we are struck by the fact that, while Mr. Hill finds that John Wesley, by reason of his critical instinct "would have made an excellent member of the S.P.R.," Mr. Dudley Wright in his Foreword thinks that John Wesley "cannot be claimed as a scientific investigator or observer." "His attitude frequently borders on the credulous," says Mr. Wright, "and his method of examination would certainly not have come up to the modern standard of a psychical researcher." The two criticisms disagree, but we find it not impossible to reconcile them to some extent by remembering that the criterion of what constitutes a true psychical researcher is a variable quantity. The book gives us not only a full and particular account of the Epworth happenings from Southey's "Life of Wesley" and the published letters of

the Wesley family, but also excerpts from John Wesley's own journals relating various cases of supernatural happenings which he came across in his travels.

\* \* \* \*

In the course of a letter too long to reproduce, Mme. de Steiger replies to the remarks of N. G. S. on "Natural Law and the Spirit World" (p. 399). She suggests that much of the difficulty in these matters would be solved if the word permanent were substituted for real and the word impermanent for unreal, or illusory. The older Mystics, she points out, taught that all things which belong to this world relate only to a temporary condition, in which they are continually changing. They are not merely altering but alterative—they change in appearance in accordance with the varied grades of human perception. This was why they urged the laying up of treasures in the spiritual region where everything was permanent and independent of the mutations of time and sense. It is not that the objects of the world of time and space are deceptive in any sinister sense. It is rather the deception under which a child might mistake a bright medal for a sovereign, or a glass bead for a diamond. All that the senses perceive is true enough, but only relatively to those senses.

\* \* \* \*

Having summarised so far we may give remaining portions of Mme. de Steiger's letter in her own words:—

Whether there are houses, trees, &c., in another world we have no certain knowledge. But we cannot deny the statements of those who assert that there are. We have no right to argue resentfully if such conceptions do not coincide with our own ideas.

I remember being told by a thinker, for whom I had great respect, that everything in the next plane of existence was far more real than anything in this. It was not that they were so different, but so much more vital. The alchemists always spoke of this astral (our present) plane as being of a very spongy, porous nature, and much less vital and firm than the plane to which our nerve bodies belong. It seems to me a certainty that we leave our sense-bodies behind us, and pass on in our nerve-bodies with our nerve sensorium, and therefore also a certainty that there can be, and is, communication between these two planes, just as certainly as we can have painful nerve sensations in these sense-bodies, though the flesh surrounding these nerves may appear to be perfectly healthy to all our senses.

INDEX TO "LIGHT."—In view of the diminished size of *LIGHT* and the fact that hardly one reader in a hundred has any need for the index, we follow the plan we originated last year of printing the index separately for the use of those who bind their volumes. It will be ready about the third week in January, and can be had on application, price 3½d. post free.

THE GEOLOGY OF CHARACTER.—As minute particles of matter immersed in sea-water descend lower and lower, ultimately creating in the bed of the ocean a deposit which in course of time may again be elevated by natural convulsions; so the most insignificant thoughts and ideas floating in the mind gravitate to the subconsciousness of man, there to solidify and form a bed-rock of character which shall again be brought to the surface by that upheaval of Nature which men call death.—RICHARD REES.



## ANGELS AND EVIL SPIRITS.

By "Joy."

Nobody goes through this life uninfluenced by those who have passed to the other life—good, bad, or indifferent. People are oftentimes judged by the company they keep. Far more accurately, by those who have the psychic vision which enables them to penetrate the veil of sense, can they be gauged by the spirits whom they attract. That vision has been mine for many years—long before I knew anything of Spiritualism, save what was occasionally told me by sundry pious folk who regarded it as something to be shunned as one would Beelzebub. For I was reared in the orthodox faith, and for the greater part of my life was a member of the Established Church, for which I shall always entertain a deep affection and reverence.

There is a ministry of angels concerning which I am glad to have been allowed to testify in *LIGHT*. There is also a ministry of evil spirits. Between these extremes there is a great host of discarnate beings of varying grades of spirituality and intelligence who mingle with those who still abide on earth. It is not these spirits, be they high or low, but we ourselves who determine to what extent we are influenced by them for good or ill.

Ignorance of the law of spiritual affinity and attraction exempts no one from its operation. Least of all those who find their chief satisfaction in life in the gratification of their sensual appetites or selfish desires. Generally they pride themselves on possessing far too much common-sense to believe in what they call "spooks." Not a few such have I met who, unfortunately for them, were possessed of sufficient means to indulge to the full in what they liked best. And I have seen with them those from whom they would have fled in terror and disgust could they also have seen them.

Though the evidence of evil deeds may be hidden from the gaze of men it cannot be hidden from spirits. In the course of my career as a professional nurse, I was at one time engaged to attend the wife of a lawyer who was, apparently, in affluent circumstances. He was a man of marked ability and strong character. In the town in which he lived he was much respected and implicitly trusted. But when I first met him I knew that he had done things, or thought things, which rendered him a prey to evil spirits, for I could see them with him. He was a very reserved man. By the members of his household his usually abstracted, and occasionally distracted, air was attributed to overwork and pressure of business, for he had a very large practice.

He kept a little terrier. One night the dog started howling dismally. Everybody knows the superstition, as it is commonly called, which, especially when there is sickness in the household, interprets the howling of a dog as a sign of impending death. My patient was much upset by it. Intent on quieting the dog, I hastened from the bedroom to the library from whence the disturbance came.

The dog stood backed against a wall, its legs stiffly braced, the hair about its neck bristling, its eyes wildly staring. I had made no noise on entering the thickly carpeted room, and the lawyer seemed unaware of my presence. He was pacing the floor, muttering to himself, "I cannot stand this any longer; there is only one way out of it." There were others in the room. I don't think he saw them, but I am sure his dog did, just as I did, and it was the sight of them which caused him to emit howls of terror. They were spirits, dark-hued and evil of mien. Me they ignored, keeping their gaze fixed on the lawyer, giving vent to mocking laughter and gesticulating derisively at him. I snatched up the terrier, which immediately ceased its cries, and slipped out of the room.

I was the first to enter it next morning. The lawyer was dead. On the desk, littered with papers, on which his head had fallen, was an empty phial. Its contents had provided him with what he, poor misguided, erring man, regarded as "the only way out of it." Investigation of his affairs disclosed that he had misappropriated large sums of money entrusted to him by clients and had lost them in speculation. His poor wife

survived him only three months. As she expressed it, she had "nothing left to live for."

Those spirits whom I had seen gloating over her husband had, very likely, by impressing their evil thoughts upon him, lured him to destruction. But his was the responsibility for making himself receptive to their influence by disregarding the voice of conscience and stepping aside from the path of rectitude. He chose the wrong when he had the power to choose the right.

The influence which evil, or demoniacal, spirits may exercise over human beings is not a pleasant one to dwell upon. But it exists. It is a stupendous fact. It should be recognised and guarded against.

As regards friends and associates in this world, our range of choice is often exceedingly limited by circumstances, environment, caste distinctions and social conventions. No such restrictions are imposed upon our choice of companions from the other world. We can have the friendship and help of Angels. Or we can accept the guidance of those who will strive to make us evil like unto themselves. Few people wittingly choose the latter, but certainly many unwittingly do so.

Rank, wealth, worldly position, lowly toil, poverty or obscurity count for nothing in determining whether good spirits or evil spirits shall exercise the greater influence over us. Often have I seen an Angel prompting, guiding some poor woman who, while struggling heroically against dire poverty was striving still harder to "hearken unto God." And often, too, have I seen debased spirits with a richly-clad, purse-proud, worldly-minded, vain and selfish "lady" who would have deemed herself contaminated by contact with the woman who, unawares, had an Angel for her guest.

"As a man thinketh so he is." As a man thinketh so, too, are his attendant spirits. By his thoughts he determines whether they be good or bad; whether they be those who will help make him better, or those who will do their best to make him worse.

Scientists tell us that one who gives way to violent passion distils actual poison which can be detected by chemical analysis of his perspiratory excretions. By yielding to furious anger he attracts to himself evil spirits and subjects himself to their malign influence. That may have far graver consequences for his soul than his self-produced poison may have on his physical being. The presence of these malevolent spirits cannot be detected by chemical analysis, or any instrument which science has yet devised, but by the psychic sight, if sufficiently acute, they are clearly discerned. So, also, is the change in the aura which results from abandonment to gusts of temper. That must be visible to spirits. Perhaps it is that which reveals to those discarnate beings whose delight it is to work evil that another victim has, temporarily at least, laid himself open to their attacks. And they are quick as thought to take advantage of it.

When one yields himself to the promptings of his better nature—that within him which is divine and hungers and thirsts after righteousness—his aura correspondingly changes, reflecting his aspirations. He attracts those bright spirits whom I call Angels, who are ever watching for opportunities to help us get nearer to God.

Several persons who have read what I have written in *LIGHT* about Angel Ministry have told me they ardently wished they could see Angels as I do, and have asked me how they could develop the power. Alas, I am unable to tell them. I do not know. It simply "came" to me long before I had heard or read anything about psychic development.

It is a precious privilege to be able to see Angels. But still more—much more—to be desired is the power to become conscious recipients of Angel Ministry. That, I believe, can be acquired by all who devoutly seek it. It is not dependent on the possession of clairvoyance or clairaudience. No attendance at circles or seances is necessary to obtain it. What is necessary is the attainment of that state of mind in which one feels impelled to "sing a glad song unto the Lord." It is usually termed "going into the silence." I should prefer to call it "going into the House of the Lord." It is, I think, what is meant by the phrase as used in that wonderful twenty-third



psalm. For verily it is the soul's holy of holies. Before it can be entered, every vestige of selfish and discordant thoughts must be got rid of. How? By entertaining good thoughts—by bringing to mind things for which one needs must feel grateful to God. That should not be difficult for any true Spiritualist. The absolute assurance of survival after death that has been obtained through Spiritualism, and the certain knowledge that the loved ones "over there" are mindful of him and love him still, should fill his heart with a deep sense of gratitude. So much has God bestowed on us here that he must be spiritually benighted indeed who, even in these days that try men's souls, cannot find something—many things—for which to thank God.

Angels will help him. By believing that—by realising it—entrance to the "House of the Lord" will be made easy for him. Angels will enter with him. To the extent of his capacity to receive them they will impart to him those spiritual truths which can be apprehended by the spiritual understanding alone, and which will give him a deeper, firmer trust in the All Father and His infinite love, and will bring to his soul something of that "peace of God which passeth all understanding." To experience that, even in a small measure, is worth far more than the acquirement of any psychic power known to psychic science.

I believe that many Spiritualists who are seeking to develop psychic faculties would find much less difficulty in acquiring what they desire if they would, in this way, seek first "the kingdom of God and His righteousness." Then might they realise that "all these things shall be added unto you."

For this reason I am glad to be able to testify to the value of the meetings for devotional contemplation that precede Mr. W. J. Vanstone's Thursday afternoon lectures in the rooms of the Spiritualist Alliance. There, at such times, do Angels gather, too. Their great work on earth is to help us progress spiritually, whatever form of religion we may profess.

Alas, it is little we hear of Angels from pulpits in these sad times. For the most part they seem to have been "explained away" by modern theology. They will have to be reinstated before the churches will be able to give the people what their hearts hunger for. Not from preachers but from poets do we learn of them meanwhile. Listen to this:—

Our Angels go with us the whole of the way  
That we travel to God in our garments of clay,  
And their hands are in ours, and our hearts are aglow  
With the vision of Him they prefigure below;  
Till we pass through the portals of death, and we find  
They have compassed our feet from before and behind.

It is by Miss E. M. Holden, who has written much that is beautiful and inspiring about Angels. I extract it from a little book of poems by her entitled "By Shakespeare's Shrine," now being sold on behalf of war-victims.

#### CHILDHOOD AND REINCARNATION.

In the new composite work entitled "Immortality," one of the writers, Miss Lily Dougall (author of "Pro Christo et Ecclesia"), deals thus with the above subject:—

A final difficulty concerning reincarnation is little touched upon by its advocates, that is, that it makes childhood, which appears so beautiful and so holy as the beginning of a virgin soul, a gigantic lie, merely a part of nature's protective mimicry intended to deceive parental love and human reverence, the greatest of the illusions of sense. It is hard to conceive how any mother can look into the dawning intelligence of her child's eyes and be satisfied to believe that in innumerable past lives that same soul has gone through experience savage and civilised, has probably been in turn harlot or rake, victim or tyrant, wife or warrior, layman or priest, and perhaps all these a hundred times. If we take the beauty of that story of Jesus Christ setting a little child in the midst of His disciples and telling them that to become "like this little child" is to find the door of the heavenly kingdom, we shall realise how for us the whole beauty and point of the scene vanish if we think of the soul of that child as already an aged pilgrim, scarred and seamed by evil experience, only innocent in the sense in which the senile are innocent when memory entirely fails.

#### A VOICE FROM THE CHURCH.

THE REV. R. J. CAMPBELL'S POINT OF VIEW.

The Rev. R. J. Campbell has an article in the Christmas number of "The Church Family Newspaper" on "Communication with the Dead." The claim of many to have won through Spiritualism an indefeasible assurance that those whom they mourned as dead still live and still care for them, and to have found in that assurance a spiritual stimulus as well as a remedy for hopeless grief, may, he freely admits, be accepted at its face value without cavil or scorn.

Nor is it of any use for outsiders to deny the reality of the experiences thus indicated. The time for that sort of thing has gone past. Clairvoyance, clairaudience, levitation, the materialisation of spirit forms—all these, and many more that might be named, are facts attested by trained expert scientific observers. . . . Men like Sir William Crookes, President of the Royal Society, the late Alfred Russel Wallace, Sir Oliver Lodge, and Sir William Barrett are not men whose testimony on this or any other subject is to be lightly discounted. The two last-named have been intimate personal friends of the writer for many years; both are scientists of repute, both Fellows of the Royal Society; both have devoted half a lifetime to Psychical Research; and both are fully convinced, as all the world knows, that the survival of personality after the shock of physical dissolution has been fully demonstrated. In fact, it may be safely asserted that no person who has ever taken the trouble to familiarise himself with the facts collected by the Society for Psychical Research during the last thirty years or more would be prepared to deny the genuineness of the phenomena upon which Spiritualism is based, whatever interpretation they may choose to give of those phenomena.

The Church, as such, has never denied the phenomena; its attitude is not that of denial but of warning. Mr. Campbell quotes with approval the late Monsignor Benson's exposition of the reasons governing authoritative Roman Catholic practice regarding communication with the dead. Greater experience and independence of judgment might have modified the following sweeping conclusions:—

Nine people in ten who go to professional mediums in search of solace for love bereaved are unaware of the disappointments and deceptions that may await them, not always the medium's fault by any means. They are entering a region of uncertainties, bewildering mystifications, baffling and mysterious hindrances. It would seem probable that the plane nearest to our own in the world of extra-physical relations is peopled by spirits of a comparatively low order—earth-bound, as they are often described—and these delight in impersonating others, in lying and tricking, and sometimes in placing sinister temptations in the way of those who have dealings with them. A fact that needs to be impressed upon the modern mind is that demon possession is not a phenomenon of New Testament times alone, but takes place now with dire effects; it is madness to throw one's being open to the influx of occult forces on the bare assumption that they may be good.

A CENTRE is infinitely small, practically nothing apart from a circle. A finite self would be equally nothing apart from the Infinite.

THE REGULATION OF LIFE.—As Archdeacon Wilberforce has said, "All actions have their origin in mind." All inventions are simply the result of mental vision. All experiences are within the choice and the determination of the spiritual man—of his higher self, which is dwelling in the ethereal realm even while by his denser body he is still tethered to the physical world. One may, indeed, almost absolutely determine a day before it begins. All its wants and its groupings of people and incidents will be coloured and controlled by the quality of thought brought to bear upon the panorama, and the degree of refinement and elevation of thought depends, first of all, upon prayer, and largely upon the quality of reading and general interests. "Every man," says Dr. Wilberforce, "capable of recognising the paralysing power of flesh over spirit the, numbing influence of habits formed in the normal tenour of human life, will acknowledge the value of a recurring authoritative appeal to the heart and conscience, which invigorates the will, purifies the aspirations, and elevates the aim and scope of life."  
—LILLIAN WHITING.



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## 1917: A RETROSPECT.

Our glance behind must needs be brief and general. We are, indeed, not fond of looking backwards, except in reposeful moments, for the contemplation of some pleasant picture painted by memory, or, perhaps, to gain some hint that may illuminate the present.

The year has still some few days to run, so that our survey cannot be quite complete. If it were a matter of details we should perforce have to wait. But looking at things "in the large," we can safely take account of developments and tendencies, without fear that a few days will radically alter the general aspect.

During 1917 the progress of our movement marked fresh and definite stages, under the influence of that great testing of the nations which grows all the time in severity. The problem of death and its meaning emerged more starkly and insistently than ever. It brought in as inquirers and students many of the most intelligent observers of our subject, as well as thousands who had never thought about the matter at all until it was brought home to them by personal bereavement. They found it a vastly more important movement than they had ever thought possible. They discovered that instead of a small horde of superstitious people whose sole concern was with table-rappings and "weird manifestations," Spiritualism represented the beginnings of a great science and philosophy, numbering many persons whose names command respect in other departments of activity. That was the first lesson; they learned that they had been woefully misled by those they had looked up to as authorities, whether in the Pulpit or Press or on the Platform. That lesson had a personal as well as a general application. It pointed the moral of Self-Reliance and the necessity of seeing things for oneself instead of relying on the judgments of others. And it applied fully as much to those within the movement as to those without. The Great Revelation is the opening of a mighty Doorway, but it is not a final Goal. It is a fresh light on life, but it is not the Great Illumination. That belongs to the Spiritual and not to the Psychic order of things. This is a view which has of late been forced upon many of us more strongly than ever during the year about to close, and thus marks one of the developments on the inside of our subject. It will last us as a text for a long time to come. Until it is thoroughly realised there will still be room for much criticism, not wholly uninformed, concerning those who mistake supernormal powers for moral and spiritual qualities.

Nevertheless, a great advance has been made. Many things that were before cloudy and indistinct have become definite, showing themselves in clearer outline. The dividing lines between those who pursue Spiritualism religiously, scientifically, or philosophically have become clearer, and there is less confusion of thought regarding central issues.

A great deal of good work has been done in all three departments of the subject. Much of it has not yet come to the light, but it has all reacted beneficially on the thought of the time. To-day the old Materialism is very clearly on its last legs. Its incursions into the daylight have revealed its defects of intelligence in a way that has covered some of its protagonists with ridicule. 1917 gave us some examples of this that no preceding year has equalled. And in no previous year, we think, have so many persons investigated our subject, moved not so much by propagandist efforts as by vacuous and ignorant criticisms implying the intellectual bankruptcy of the old order. For the signs of a bad case are quickly discernible, especially when it is fought in such a fierce light as that which now beats on the opposing sides.

We could easily have filled this space with a record of the notable events and distinguished names which have signalised the activities of Spiritualism during the year under review. But these will be still fresh in the minds of readers. These things have made the year a memorable one, and although on the material side of things it has been a day of clouds and thick darkness, we have every reason for satisfaction with the progress made all along the line. In the great night which has fallen upon the earth we have been able to show lights in the gloom. Few of us may survive to see (from this side at least) the port to which our movement ploughs on through the wave-racked Hebrides of these bitter days. Meantime we hold on our way; our sailing directions are clear. With Rudyard Kipling we can say:—

Be well assured, though in our power  
Is nothing left to give  
But time and place to meet the hour,  
And leave to strive to live,  
Till these dissolve our Order holds,  
Our Service binds us here.  
Then, welcome Fate's discourtesy  
Whereby it is made clear  
How in all times of our distress,  
And our deliverance too,  
The Game is more than the player of the game,  
And the Ship is more than the crew!

## A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 31ST, 1887.)

The year now closing has seen perhaps as near an approach to a bloody revolution in the metropolis of this country as this generation has witnessed. Long continued distress among a large section of the community patiently borne and with little outward show of complaint—for our peasant and our artisan are, as a rule, patient and self-respecting—has been utilised by designing men for purposes of their own.

—From the leader, by "M.A. (OXON)."

The "New Age" has for its Christmas novelty a ghost story by Mr. Eglinton [the then famous medium]. It is not often that a man writes on a subject about which he knows so much.

—From "Jottings."

HOLD ON, hope hard in the subtle thing  
That's spirit.

—BROWNING.



## SCIENTIFIC EXPLORATION OF THE BORDERLAND.

By "EWING" (SAN FRANCISCO).

In LIGHT of August 4th (page 243), under the heading "Scientists Arrive at the Borders of the Infinite," I quoted at some length the conclusions of modern physicists that matter (even electricity) has been proved to be discontinuous, thus calling for (a) a non-atomic or etheric body to connect and relate the atomic dots that supply the illusion of solidity to the human organism through which it is functioning, and (b) a similar substructure of the Universe under all the diverse phenomena as a suitable habitat or environment for the continuous growth and development of these non-atomic etheric (religion would catalogue them as spiritual) bodies after they have been liberated by the processes of evolution from the atomic vehicles kindly supplied by Nature for specialisation and development in this lower order of vibration.

The physicists are becoming dualists. But the popular mind, unacquainted with the rapid advances of Science, is almost offended at the suggestion of the discontinuity of matter, little realising that it has advanced from the realm of speculation to a solid basis proven and accepted by the greatest physicists now living.

The man in the street was not ready to admit that different aspects of matter could occupy the same space at the same time, much less admit that the atoms could be so far apart that a lower order of vibration could exist within a ratio so much higher that they not only do not conflict but can be apparently independent and unconscious of each other's existence.

The atomic theory was the only one that covered all the facts, but there was always one open factor—the absolute proof was wanting. Yet the physicists were so well satisfied with the atomic hypothesis that they have for years accepted it as fully established.

Hence we read in Jevons's "Principles of Science":—

There might be here and now passing through us and this world some planet invisible to us, with mountains and oceans, rivers, lakes, cities and inhabitants, and we not know anything of it at all.

And to quote the eminent Dr. Carl du Prel:—

The beyond is only the Beyond of our senses; it is the unknown *Here*. The line of division is not drawn spatially, but by the threshold of sensibility. The two worlds are not adjacent, but within one another, and existence in the Beyond does not follow existence here, but is contemporaneous with it.

Professor Dolbear, Professor of Physics of Tuft's College (Massachusetts), author of the text-book, "Matter, Ether and Motion," goes into further details, thus:—

If the earth moves through the ether, not disturbing it in any appreciable degree, is it not conclusive that all the phenomena of our physical life are moving among the phenomena of ethereal life, not displacing or interfering with it, and that thus all about us is this finer Universe, unperceived except where some development of the spiritual powers perceives it by means of that finer sight and hearing of the psychic senses?

The discovery by Röntgen of the X-rays, Marconi's discovery of the possibilities of wireless telegraphy, Tesla's discovery of atmospheric currents—all these constitute a group of new insights into Nature which are of the utmost importance—not only in revealing potent resources hitherto undiscerned, but as indicative of the progress of humanity in conquering new territory in the unseen.

Dolbear continues:—

What is the nature of the spiritual world? The answer seems to be that it is a world corresponding to this, only of higher potencies. All the present life of humanity is twofold, and is lived partly in both worlds—the seen and the unseen. Telepathy—now scientifically recognised as a mode of communication as real as telegraphy—is a method of the unseen universe. Wireless telegraphy belongs to that realm. Just as rapidly as the power of the spiritual man develops and demands methods of life pertaining to the spiritual world these methods are evolved.

Other scientists could be similarly quoted, but the above will be sufficient to show how the physicists have abandoned

monism and have become dualists. True, pure reason formed the atomic theory as the only one explaining all the phenomena of life, but there has always been lacking the keystone of the arch—viz., the physical proof—and the masses held back.

But note the dawn of the twentieth century. Professor Dolbear's affirmation that "as rapidly as the power of the spiritual man develops and demands the methods of life pertaining to the spiritual world, these methods are evolved," has been verified. The University of Chicago gives the world the proofs. Professor Milliken, its Professor of Physics, announces to the world the greatest achievement physics has ever known—the isolation and measurement of an electron—thus proving the discontinuity of matter and the determination of many of its properties. Even electricity is found atomic in structure, "the atoms in front being pushed by those behind."

With absorbing interest I heard Professor Milliken tell a large audience at the University of California of his researches, and I now have his book on "The Electron" fresh from the University of Chicago Press. I am profoundly moved by the prophetic vision of men like Jevons, Dolbear and others, who could anticipate Milliken's work by arriving through processes of pure reason at the stupendous facts that his researches have now demonstrated.

To the questioner, the man in the street and the passing multitude, let it be now said the proofs are in hand, that they are not merely demonstrated by a single fact or a few facts, but are established by hundreds of carefully recorded experiments.

In my previous article I hesitated to give some of the most interesting and conclusive of Professor Milliken's observations, fearing to trust to my memory of the same, but with his book before me, I can now quote him accurately. For instance, to give us an idea of the wonders of Nature and how infinitely small an electron is, he says:—

It is by such direct experiments as these that the electronic constituents of atoms are found to be as small in comparison with the dimensions of the atomic systems as are the sun and planets in comparison with the dimensions of the solar system.

Again, in the same vein, he says:—

The number of electrons contained in the quantity of electricity which courses every second through a common sixteen-candle power electric lamp filament is so large that if all the two-and-a-half million inhabitants of Chicago were to begin to count out these electrons and were to keep on counting them at the rate of two a second, and if no one of them were ever to stop to eat, sleep, or die, it would take them just twenty thousand years to finish the task.

At this point the doubter is liable to ask if the electrons can be accurately counted. To this he replies (p. 71): "There is not a whit more uncertainty about this count than there is in counting one's own fingers and toes."

And this brings another interesting consideration—viz., one of the methods by which these astonishing and epoch-making results were achieved. In dealing with "the smallest thing in the world," it became necessary to evolve instruments of refinement heretofore unknown, for the electron had to be weighed and measured. On p. 101 our author tells of the electrical balance evolved for this work that "will weigh accurately and easily to one-ten-billionth of a milligram," a fact which will be more fully appreciated when it is remembered that a milligram is about one-thirty-thousandth of an ounce. In a word, the Chicago physicists are measuring accurately "bodies so small as not to be visible at all to the naked eye" (p. 102), the "method being quite independent of the nature of the body or of the medium in which it is immersed."

But the materialist finds his Waterloo on p. 191. There is ever coming back to the materialistic mind the troublesome question, "Must not the existence of two worlds in the same space at the same time be opposed by the sane and sound physicist?" Let us hear the answer to this question by Professor Milliken, the last word in physics demonstrated beyond peradventure of a doubt by the crowning achievement of science, the isolation and measurement of the electron. He says:—

The notion that an atom can appropriate to itself all the space within its boundaries to the exclusion of all others is then altogether exploded by these experiments. A particular atom



can certainly occupy the same space at the same time as any other atom if it is only endowed with sufficient kinetic energy.

This gives us a better grasp of Dolbear's declaration above in which he refers to the phenomena of our physical life as "moving among the phenomena of ethereal life, not displacing or interfering with it . . ."

The above throws illuminating rays on the address of Sir William Crookes of some fifteen years ago in which he graded matter according to the vibrations from one (represented by a pendulum beating seconds in the air) to 9,000,000,000,000,000,000 per second (the radium rays), the latter being so subtle as to transcend physical limitations, passing through all solids. Sir William naively says that the higher vibrations may be at "the threshold of the wonders of the unseen universe," and continues: "It seems to me that in these rays we may have a possible mode of transmitting intelligence which, with a few reasonable postulates, may supply a key to much that is obscure in psychical research."

As illustrating the accuracy of the work of the physicists of the Chicago University, Professor Milliken gives a table (page 74) to show how infallibly the atomic structure of electricity follows from their experiments, adding—

No more exact or more consistent multiple relationship is found in the data which chemists have amassed on the combining powers of the elements and on which the atomic theory of matter rests than is found in the foregoing numbers.

In a word, modern science is not only invading the infinite by disclosing the etheric (spiritual) body and the etheric (spiritual) universe in which it functions but is locating it, and not in remote space but all about us—here and now "in the same space at the same time." We are in both worlds at the same time, commonly sensing but one—the lower order that corresponds to our vibrations and our vibratory senses. We are in heaven all the time, but unconscious of our regal heritage except in rare moments when the veil is lifted and the soul gets a fleeting vision of the eternal verities that lie all about us. Tennyson has referred to God as nearer than hands and feet, and the physicists are now completing the picture.

#### THE LATER ÆSOP.

##### JUPITER AND THE SCEPTIC.

A Sceptic who doubted the existence of the Gods once supplicated Jupiter to give him some Sign whereby he might be assured of their existence. So great was his unbelief that even when the God answered him out of a cloud he persuaded himself it might be only the working of his own Fancy. Nevertheless, in reply to Jove's question as to what he desired, he begged that a tree might be uprooted by some unseen agency. And later there came a great gale, which tore from the ground a mighty Oak. But the Sceptic was still unsatisfied, for (said he) "after all, it was only the Wind." So he begged to be shown another Phenomenon—namely, that fire should come out of the ground. Soon afterwards a mighty eruption took place from a Volcanic Mountain, which the Sceptic was near enough to behold. Yet he was still discontented. There was nothing wonderful, he said, in a Volcano. But being persistent, he prayed again, this time asking to be shown some great body suspended in space and upheld by nothing. Even as his petition finished, the moon rose over the hills, as for a sign. "True, it rests on nothing," he grumbled, as he watched it poised in the heavens, "but it is only the moon."

And thereupon there came a great clap of thunder from Olympus, following a flash of lightning which blinded the eyes of the Sceptic. And the Father of the Gods spoke from a cloud once more, saying, "Presumptuous wretch, if thou canst see nothing wonderful in the works of Nature thine eyes are useless to thee." And the Sceptic, now become a Believer, wandered sightless all his days.

D. G.

READING SOCIETY BAZAAR.—Mrs. Street reports that the society benefited to the extent of £40 by the recent sale of work.

## 1918: THE REVELATION OF SPIRITUALISM.

BY HENRY FOX.

The new year 1918 will inherit a great revelation—the revelation of Spiritualism up to date. Amidst the horrors and the gloom of the great world war there is to be seen a new sun arising above all the darkness and fog and chill of the new year.

It is the dawn of the new revelation of the oldest truth about all the inhabitants of this little globular dot in the universe which we call the earth.

This ancient truth now arising afresh in men's hearts is this—that man is a "spiritual being" here and now: and that he never was and never will be anything else. As such he is gradually re-acquiring a new consciousness. It is a consciousness that lifts him above all the present limits of his five very limited senses; for it is a consciousness of the growth within him of the universal spirit of life—the source of no evil thing in heaven or earth, but the source of all that is good and true and happy.

Man is learning old truths in modern times. It is his Renaissance in every department of human life: in science, in politics and in all the arts of war and peace. And it all comes from the growing conviction which Spiritualism in its more cultured forms has forced on the attention of our modern intelligence—that man, as a "spiritual being," is capable of infinite development, and lives on this earth in his physical form only as one stage in his progress upwards and onwards towards the infinite. Why this stage was necessary for his higher evolution is the great secret mystery of his existence.

Why evil is so rampant and whence comes it all is only part of the same problem. But to those who know something of the new revelation, this secret ceases to have much interest. The world of evil for them is gradually disappearing and losing its hold on their thoughts and conduct: even amidst the horrors and abominations of this present ghastly outbreak of human ferocity they know that nothing outside themselves can injure their real selves.

"Shall we win this war?" is a question which loses much of its interest for those who see in this war the inevitable results of a materialistic civilisation in both victors and vanquished. The question of real interest is whether England and her Allies will enlist on their side and in a good cause the all-powerful spiritual forces which "move the visible world." If they do—then no amount of German hosts can defeat them. If they do not—then it leaves the issue to the forces of evil on both sides, and on these lines the chances are in Germany's favour.

Thus the teaching of Spiritualism and of all other forms of spiritual religion have a most practical bearing on the issue of this war.

If the new year sees a "conscription" of human souls to "the true front," as General Smuts calls it—"the soul of the nation"—then it stands to reason and to common sense that the peoples which believe in the higher forces of their nature as spiritual beings must inevitably conquer those who believe in nothing but brute force: for Spiritualism has proved the control of physical laws by the laws of the spiritual world. The materialistic amongst the Allies will perhaps scoff at this, saying "We will keep our powder dry," but Spiritualists will both keep their powder dry and also keep their hearts and souls "in tune with the Infinite."

The faith of all Spiritualists is built on the ultimate spiritual foundation of all human nature. Death will be no disaster to them. As the author of the ancient Sanskrit poem known as the Bhagavad Gita says:—

Slain—thou wilt obtain heaven;  
Victorious—thou wilt enjoy the earth:  
Therefore—stand up, O Son of Kunti,  
Resolute to fight.

With such a spirit as this within them the Allies will be unconquerable in a good cause—and the German hosts will melt away like the mists of evil before the rising sun: dissolved by a new light within them too.



This is not a blind faith, but a wide-eyed view of the reality of spiritual powers, available for every man who believes in them and in himself as a human dynamo, capable of generating the spiritual force which rules the world of matter, as surely and as effectually as any dynamo can and does generate the force and power of the electric current. The force of evil has before now proved to be powerless against the force of good—for the one "is of the earth earthy," and the other is the power of the Infinite Spirit of Life in whom we live and move and have our being.

If the new year, 1918, brings home to us the real meaning of this war and the real means of winning through to victory, it will be worth to us millions of "man power" and thousands of millions of gold: for gold cannot buy the happiness and contentment of the human race.

Spiritualists should be prepared, at any moment, to send strong reinforcements to the true front—"The Soul of the Nation."

### AUTOMATIC WRITING: A NOTEWORTHY EXPERIMENT.

BY THE REV. CHARLES L. TWEEDALE.

As many of the readers of this paper are aware, it has been my good fortune to have had experience of almost the whole range of psychic phenomena in my own house during the last few years. I say "almost," for automatic writing has, up to a few days ago, been the exception. On December 5th my wife informed me on awakening that she had dreamed during the night that someone came to her and told her that we must sit with the planchette and we would get messages. I have a great respect for my wife's dreams, many of them having in the past been marvellous prophetic forecasts of coming events. As, for instance, her dream forecasting minutely all the details of the aeroplane race around the British Isles and placed on record by me at the office of *LIGHT* and elsewhere ten days before the event, all of which was accurately fulfilled to the letter, a vision of the wreck of the aeroplane being seen here at the moment of its fall into the sea off the coast of Ireland; for a full account of which I refer readers to *LIGHT* of that period. As we had tried the planchette before periodically during the last eight years and got practically nothing, I did not take any immediate action, but towards evening the matter coming to mind I resolved to try again. We got out the planchette and sat down to it. Almost immediately it began to move in such a manner as I had never seen it do before. Soon it swung round and round in long, sweeping curves, then began to write short words as "good," "yes," "no," &c. By this time my daughters had gathered round the table, all excited, and were watching the proceedings. I now sat alone at the planchette; not a movement occurred. My wife now held her hand above my hands, but *not touching them*, a space of about two inches intervening. I immediately felt the planchette endowed with power, and it began to drag my hands with it, until it was sweeping round in long ovals, making a thick track upon the paper. Several times was the experiment repeated. Alone, no movement, but as soon as my wife's hand was held over mine was just like switching on the current to an electro-motor, and the planchette started off, dragging my hands with it. It now began to write words for me, and finally wrote the name my dear mother, who passed over some years ago. This was done with my wife's hand held over, but *not touching*, my hand the planchette, and with no voluntary movement on my part. Exactly the same experience befell my two daughters. One they could get nothing. The instant my wife's hand was held above their hands and the planchette, without touching them, it started as though endowed with life. Later in the evening the pencil wrote several sentences and intelligent messages on held passively in my wife's fingers. The notable points in his experience are (1) the dream communication and (2) the fact that three witnesses in turn felt the imparting of the power as the overshadowing hand of my wife. She noted a cold sensation on the palm of her hand as though a cold wind was blowing upon it, but none of those whose hands successively touched the planchette could feel anything like this.

The great work of genius is to eliminate the unnecessary.

DR. ELSIE INGLIS.

### THE STORY OF A TRIUMPHANT "GOING FORTH."

High in the magnificent roll of the heroines of the Great War will stand in future ages the name of Elsie Maud Inglis, M.B., C.M., whose work in France and Serbia in connection with the Scottish Women's Hospitals will ever be gratefully remembered in both countries. A character of singular nobility, courage, self-devotion and sympathy, she impressed herself in ineffaceable records on the minds of all who knew her or read of her labours, as that wonderful funeral procession in Edinburgh on November 29th last is sufficient evidence. All the way from the door of the Cathedral to the Dean Cemetery (nearly three miles) the streets were packed with people. Edinburgh, it was said, had never seen such a sight before.

We are indebted to Miss E. L. Chetham Strode for a copy of "The Common Cause" in which the splendid life and work of Dr. Elsie Inglis is described in graphic fashion. Our correspondent marks some passages which we give below. They are sufficiently significant.

We take first a passage from an article by Mrs. A. Flinders Petrie, hon. secretary of the London Units of the Scottish Women's Hospitals:—

That last day, it was only as the hours drew on, it is said, that she realised her discharge was being given, and that her present labours were finished. It does not seem given to many before death to perceive the new tasks awaiting them, but the doctor was able to talk confidently of the next work she was about to undertake. With her the vision was clear, and she several times pronounced it wonderful. We are not told more than this, but the hopes and beliefs of those who can hope and believe seem substantiated in these lively utterances of one who was severely truthful in her nature.

And this from a tribute by "One Who Was With Her":—

"What a triumphal Home-coming she had!" wrote one friend, and another writes: "How glorious the service was yesterday. I don't know if you intended it, but one impression was uppermost in my mind, which became more distinct after I left, until by evening it stood out clear and strong—the note of Victory. I had a curious impression that her spirit was there just before it passed on to larger spheres and that it was glad."

The same writer tells how as soon as Dr. Inglis knew that her end was near, she, with her wonted decision of character, instantly readjusted her whole outlook. "For a long time, I meant to live," she said, "but now I know I am going. It is so nice to think of beginning a new job over there! But I would like to have finished one or two jobs here first."

"I asked," she said, "what had happened? Someone said, 'Our moorings broke.' I said, 'No, a Hand cut them!'" Then, after a moment's silence, with an expression in face and voice which it is utterly impossible to convey, she added: "That same Hand is cutting my moorings now, and I am going forth!" The picture rose before you of an unfettered ship going out to the wide sea, and of the great untrammelled, unhindered soul moving majestically onwards.

There was no fear, no death! How could there be?

FOR EXAMINEES.—"Your Examination and How to Pass It," by Ellis T. Powell, LL.B., D.Sc., justifies its description as a manual of "plain and practical guidance based upon a wide experience." The price is 2s. net and it is published by the "Financial News" (for the National Efficiency Press, Ltd., 111 Queen Victoria-street, E.C.). We are not surprised to find that Dr. Powell devotes some paragraphs to the question of psychic auxiliaries. He faces the subject in so practical a fashion that we cannot forbear a quotation: "No man or woman ever begins the intellectual struggle without attracting the instant sympathy of the discarnate intelligences who fill all the planes of life that interpenetrate our own. Some of these will forthwith attach themselves to the struggler. By influencing his or her mind they will endeavour to bestow the priceless benison of their aid. This is a scientific fact, not a mere visionary conjecture. . . . Whatever the temperamental characteristics, certain it is that our best flashes of insight, our finest intellectual conquests, are seldom our own, but come from the planes of discarnate activity around."



## STUDIES ON IMMORTALITY.

## A TRIUMPH OF COLLABORATION.

"Immortality: An Essay in Discovery, Co-ordinating Scientific, Psychical, and Biblical Research" (Macmillan, 7s. 6d. net) is a distinctly noteworthy achievement in literary collaboration. The secret of its success is hinted at by one of its five authors, Canon Burnet H. Streeter, in the introduction, where he expresses his conviction that "intellectual co-operation only achieves its greatest possibilities where its basis is enthusiasm for a common cause and personal friendship." Canon Streeter's own contributions deal with "The Resurrection of the Dead" and "The Life of the World to Come." Progress is, to him, an essential element in our conception of that life. He regards as immoral the idea that the future state of the soul depends entirely on the state of mind at the actual moment of death, and holds that the notion of a material identity between the present and the future bodies is one which ought to be far more emphatically repudiated by the Church than has hitherto been done. Discussing "Presuppositions and Prejudgments," Mr. A. Clutton Brock includes among the causes of disbelief in a future life "the strange assertion, commonly associated with the Christian faith, that animals have no souls." Now that a thousand facts prove the likeness between men and animals, "the contention is obvious that, since animals have no souls, men can have none either."

I cannot believe in any real and universal fellowship unless I am ready to strip myself of all status. I cannot believe in a real future life so long as I think of it as the privilege of my own species. In the long run exclusiveness always shuts out those who exclude; for there is a terrible unconscious sincerity in the human mind by which all lies told for comfort or pride revenge themselves on the liar.

It is part of Mr. Brock's "Dream of Heaven" (he dismisses the conventional idea of Heaven with its characterless angels and saints, as due to a literal interpretation and misunderstanding of the myths of the artists) that progress in the hereafter will partly consist in greater freedom from the tyranny of the past—in the sweeping away of all status. "We shall love Shakespeare for himself, not for his reputation, and we shall come nearer to loving God also for Himself and not for His reputation."

One of the most interesting and at the same time informative articles in the volume is that in which Dr. J. A. Hadfield, approaching the subject purely from the standpoint of science, points to the tendency of the mind towards independence and autonomy as suggesting the possibility of its becoming entirely liberated from the body and continuing to exist after its liberation. Treating of "The Bible and Hell," the Rev. Cyril Wm. Emmet makes it clear that the doctrine of hell in the strict sense is not to be found in the Bible. Fear of hell, he shows, has never been a deterrent against sin, and our belief in the Fatherhood and love of God as revealed by Christ makes the idea of unending torment intolerable. Students of psychical science, however, will be chiefly attracted by the three striking essays by the author of "Pro Christo et Ecclesia" (Lily Dougall) with which the book closes. They are entitled respectively, "The [Good and Evil in Spiritualism," "Reincarnation and Karma," and "The Undiscovered Country." In so far as it is a reaction against the superstition that it is wrong to pray for the dead or to believe in their fellowship with the living, Spiritualism, in this lady's opinion, shows a healthy instinct. But the methods employed by Spiritualists to bridge the gulf appear to her to be mistaken and therefore dangerous. Her concluding essay is an endeavour to show that assurance concerning the after-life can be attained in other and better ways. Like a recent critic in our columns she regards telepathy from the living as usually an adequate explanation of veridical messages. It doubtless explains some, but, to our mind, such messages as those in "Raymond" about the group photograph and the "Honolulu" song seem to have been expressly designed to rule out the possibility of this explanation. It is difficult to see what stronger evidence a communicator could afford that it was

really he who was speaking. However, the criticism is sober and thoughtful and hardly so severe as that to which the author subjects the Theosophical doctrines of Reincarnation and Karma—the latter she especially condemns as based on an entirely false theory of justice. The book is the work of cultured and deeply spiritual minds, and is well worthy of the great subject with which it deals.

## LETTERS TO THE EDITOR.

## Theological Objections.

SIR,—In "Raymond" and Survival" (LIGHT of December 1st, page 378) Sir Oliver Lodge deals very briefly with the objections raised by Church opponents of Spiritualism on the score of its being diabolic. Sir Oliver is, of course, as a scientific man, more concerned with the scientific objections that are raised, although I think he is fully justified in claiming that the "fruits" of the cult are good.

However, that is not really the touchstone that is applied willingly by the various churches, who appear to be more concerned with conserving the purity of their special dogmas. In fact, the Roman Catholic Church certainly considers a bad Catholic to be better than a good "heretic."

Otherwise it might with some force be represented that if Spiritualism is the work of devils, then the devils simply do not know their job!

Rank materialism has been spreading all over the civilised world, with Germany as the centre, or hotbed; the churches hold most diverse views of the condition of man after death, and their teachings at the best have whittled away all functions and qualities, until what is left is shadowy and unreal. The "devils" have then only to abstain carefully from giving any evidence that man really does survive the catastrophe of death, and the world will go fast enough the way devils presumably would wish it to go. For if there is no convinced belief in survival, religion must become a mockery, codes of ethics a delusion, and German "kultur," with its frank repudiation of all responsibility towards one's fellow creatures, and its claim of the right of the strongest, will become the only logical and useful "civilisation."—Yours, &c.,

C. E. BADDELEY (Col.).

France.

## Dark Seances.

SIR,—Miss Irene Toye Warner's letter in LIGHT of the 15th inst. is a timely warning against the above as regards injury to eyesight. May I add my testimony to their danger to the entire physical well-being of both medium and sitters. I have only attended two of the "trumpet" species, and felt a physical wreck after one of them, and light-headed and depressed after the second.

In complete darkness, with little or no fresh air, often in a small room—are these the conditions for a seance at which we can reasonably expect higher intelligences than those on the "borderline" to appear or to speak to us? That some from a higher plane can so return to give proof of identity, I am convinced, but, as a rule, most sitters will agree, the conversation—jokes—and general tone of the intelligences are of a most banal description. Surely a red lamp would not frustrate phenomena, nor open windows dissipate force.

If clairvoyance, clairaudience, impressional speaking—I mean by this the use of the medium's voice by the communicating intelligence during semi-trance—and levitation can be produced in broad daylight, or by electric light, why must we continue to make the "enemy to blasphemy" and to denounce us as "frauds," by shrouding trumpet and materialisation seances in outer darkness?

Let us be normal, and then the veil between the spheres will be withdrawn, as it was in the beautiful legend of the Garden of Eden.—Yours, &c.,

"PAX."

EXCESS in the use of all or any faculty is a danger to the moral being as well as to the physical. . . . Only by a temperate, moderate use of our forces can we become their masters and make them serve a high and useful purpose.—"Objections to Spiritualism Answered," by H. A. DALLAS.

To cure a disease is valuable, to rectify temperamental faults after they have brought us into difficulties is of great importance, but infinitely more valuable and important is a constructive policy that shall render us immune to disease and discount in advance any tendencies that are likely to lead us into difficulty in the future. Wisdom before the event is the price of freedom.—"Manual of Hypnotism," by H. ERNEST HUNT.